

HORIZONS OF
PERFECTION

سُرُوحُ الْإِعْرَاقِ فِي الْوَحَايَا وَالْمَكَائِلِ

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PERFECTION

By
Zuhair al-Jawadi, al-Jawadi Sayyid
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al-Mulla al-Baqir al-Husaini
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ الْأَنْبِيَاءِ وَآلِهِ وَسَلَّمَ

*Allah in Whose Name we begin
Most Beneficent, Most Merciful
All Praise is due to Allah, Lord of the Worlds
And Peace and Prayers be upon
His Final Prophet and Messenger*





سراج العوارف في الوصايا والمعارف

HORIZONS
OF
PERFECTION

By

*Qutb al-Irshād Sirāj al-Awliya Sayyid Abul-Ḥusain Aḥmad
al-Nūrī al-Ḥusainī al-Qādirī Barkātī Mareh'rawī*

(1255/1839 – 1335/1906)

وَمَا مِنْ شَيْءٍ إِلَّا عِنْدَنَا خِزْيَانٌ لَّهُ
۱۴۱۷

سراج العوارف في الوصايا والمعارف

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*Quth al-Irshād Sirāj al-Awliya Sayyid Abul-Husain Aḥmad
al-Nūrī al-Husainī al-Qādirī Barkāfī Mareh'rawī* ❦
(1255/1839 – 1335/1906)

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al-Qādirī Barkāfī Raḍawī*

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Dedication

This
Noble Manual
is dedicated to My
Master and Murshid al-Kāmil,
The Ghawth of his time, the Fountain
of Knowledge, the Symbol of Love, the
Leader of the ‘Ulama, the Muftī of Sharī‘ah, the
Murshid of Tarīqah, the ‘Ārif of Ma‘rifah, and
the Ocean of Haqqīqah, the Nightingale
of Madina, the Rose of Baghdad,
the Fragrance of Ajmer and
the Power of Marehra.
The Son of the Mujaddid,
Qutb al-Shahīr, Walī al-Kabīr,
‘Ārife-Billāh, Imām al-Toqa, Badr al-Foqaha,
Tāj al-Awlia, Abu al-Barkāt Muhiyy al-Dīn Imām
Muhammad Mustafa Ridā al-Qādirī Barkātī Nūrī



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يَا أَيُّهَا
وَعَلَى اللَّهِ فُتَيْتُوكَ وَالْمُتَوَكِّلُونَ

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Mazār al-Sharīf of
 Abu-Sulaiman Daraani & Abul-Hasan Hawaari



Mazār al-Sharīf of
 3 Sahaba, Al-Abbas bin Mirdaas bin abi-Aamir As-Salmi
 Khafaaf bin Nadiyya, Rawaq bin Daq



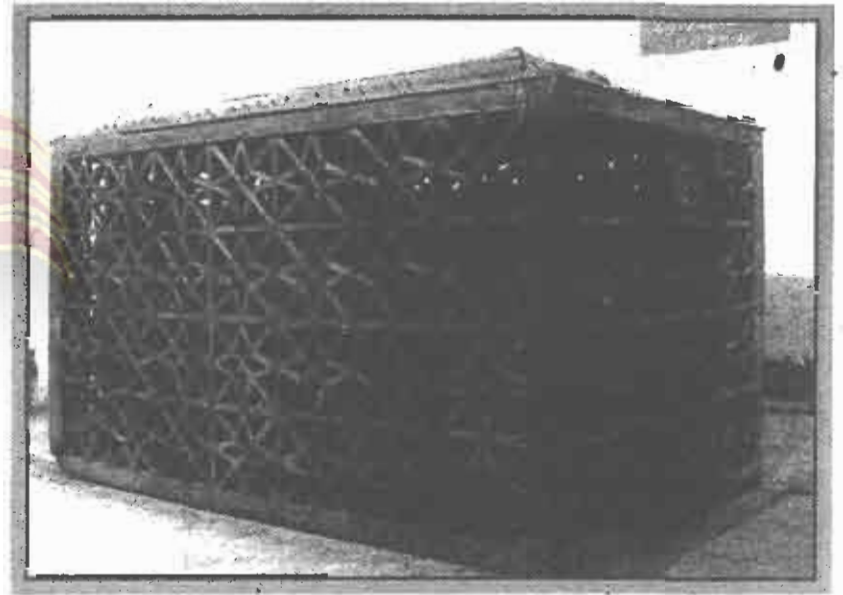
Mazār al-Sharīf of Sayyiduna Sāriyatul-Jabal Ṣaḥābī ؓ
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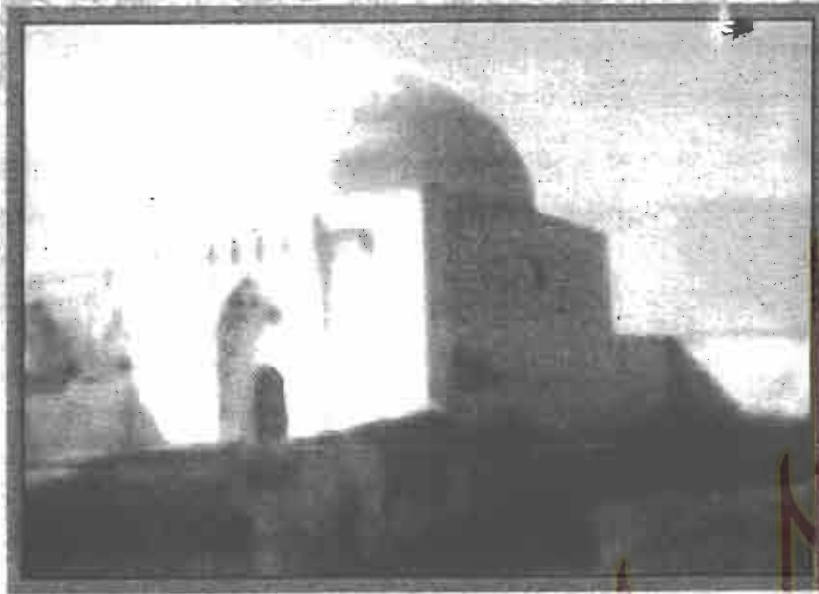
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Cairo, Egypt



Mazār al-Sharīf of Shaykh Abul-Ḥārith al-Muḥasabī ؓ
Baghdad, Iraq



Mazār al-Sharīf of Khawaja Awees Qarni



Sayyiduna Shaykh Abul Hasan Noori
Baghdad Iraq

FOREWORD

Sirāj al-'Awarif fi al-Wasaya wa al-Ma'ūrif (The Lamp of Mystic Knowledge to Comprehend the Mystic Way of Life and Counsel) was first published in 1313/1896 A.H.

The author of this book, Haḍrat Sayyid Shah Abu al-Husain Aḥmad al-Nūrī al-Husainī ؒ, who was born in 1255/1839 A.H., belonged to the famous chain of mystics of *Khanqah-e-Barkatiya* of *Mareh'ra Sharif*. He was the son of Haḍrat Sayyid Shah Zahūr Hasan al-Husainī ؒ and grandson of Haḍrat *Khatim al-Akābir* Sayyid Shah Āle Rasūl Aḥmadi ؒ.¹ Haḍrat Nūrī Mīa's ؒ mother was the daughter of Sayyid Shah Dildār Ḥaydar Zaidī al-Husainī ؒ. He took the oath of allegiance (*Bayth*) at the hands of his grandfather, who also appointed him as his *Khalīfah* and successor. He owed his education and spiritual upbringing to his grandfather and Haḍrat Sayyid Shah Ghulām Muḥiyy al-Dīn ؒ, the youngest brother of his grandfather. After the demise of his grandfather, Haḍrat Nūrī Mīa ؒ ascended the seat of *Sajjadah Nashin* of *Khanqah-e-Barkatiyya*.

In the "*Khandan-e-Barkāt*," the brief history of the family of Haḍrat Sayyid Shah Barkatullāh ؒ (d.1142/1729), Haḍrat Taj al-'Ulama Sayyid Shah Awlāde Rasūl Muḥammad Mīa ؒ, has mentioned the subjects on which Haḍrat Nūrī Mīa ؒ wrote. He writes that Haḍrat Nūrī Mīa ؒ has left behind a few tracts on *Tafsīr*, Beliefs, Rules of Behaviour to be observed by the Disciples, *Awrād*, *Azkār*, *Ashgāl*, *A'māl* and *Fiqh*. He composed verses as well and has left behind a small collection of poems.

¹ Khātīm al-Akābir ؒ was a contemporary and friend of the great freedom-fighter and Imām, 'Allāma Faḍle-Ḥaqq Khayrabādi ؒ and the mystic, Khawaja Sayyid Sha Ḥāfiẓ Muḥammad 'Alī Khayrabādi ؒ. They studied the *Siḥa-Sitta* of *Ḥadīth al-Sharīf* under the able tutorship of the great *Muḥaddith*, 'Allāma Sha 'Abd al-'Azīz Muḥaddith Dehlawi ؒ s/o Sha Wāṭullāh Muḥaddith Dehlawī ؒ.

Haḍrat Nūri Mia ؒ was a distinguished *Sūfi Shaykh* and a profound scholar who practised what he firmly believed. He had travelled past the stages of mysticism while he was still an adolescent. He ranked high as a *Qutb*. He had several *Khalīfahs* and thousands of disciples. The *Qutb*, Mufti-Azam Haḍrat Imām Mustafa Rīḍā Khan Qādirī Barkātī ؒ (d.1401/1981) was his disciple and *Khalīfah* enjoying great favours with his *Shaykh-e-Tarīqat* ؒ, so much so that the ؒ took him to the status of *Wilāyah* by his kind glance.

The present book originally written in Persian has great merits, the most outstanding being the selection of themes with precision. In his articles entitled "*The Scholarly Works and Contributions of the Family of Barkāt*", Mawlana Muḥammad Irshād Aḥmad Raḍawī Barkātī ؒ, pays tribute to Haḍrat Nūri Mia ؒ in the following words:

"*Sirāj al-'Awārif*" contains benefits and subtleties to such a degree that I have not found such qualities described with brevity in any other book on Mysticism that I have studied so far. The illustrious Nūri ؒ with amazing precision and simplicity has put the counsels necessary for the *Islāmic* life of a man together. (*Ahl-e-Sunnat Ki Awaz*", Marehra, 1999)

About the *Urdu* translation of *Sirāj al-'Awārif*, Mawlana Muḥammad Irshād observes:

Two translations of *Sirāj al-'Awārif* have appeared (in *Urdu* Language). The first translation was done by Haḍrat Mawlana Mufti Khalīl Aḥmad Khan Saḥīb Barkātī ؒ of Marehra and the second by Dr. Sayyid Shah Muḥammad Amin Mia, the successor of Haḍrat Aḥsan al-'Ulama ؒ. The language of the latter is more simple and fluent as compared to the first translation. (*Ahl-e-Sunnat Ki Awāz*, Marehra, 1999)

The original book is in Persian accompanied with the versified commendation in Arabic and Persian by Imām Aḥmad Raza al-Qādirī ؒ.

The book is divided into seven sections and each section has been called "Lustre" (source of light or lustre). Each, Lustre is further sub-divided into several "Nūr" (Light) explaining different subjects. A summary is as follows:

- ❖ **First Lustre** is about Wills and contains eleven Nūr.
- ❖ **Second Lustre** is about the Beliefs of the Ahle-Sunnat and contains twenty-eight Nūr.
- ❖ **Third Lustre** deals with Tasawwuf and comprises sixty-seven Nūr.
- ❖ **Fourth Lustre** is on Sulūk (conduct) and includes fifty-two Nūr.
- ❖ **Fifth Lustre** is devoted to the questions regarding Fiqh and it is divided into forty-nine Nūr.
- ❖ **Sixth Lustre** concentrates on Counsels and Morality and the subject is dealt with in twenty-three Nūr.
- ❖ **Seventh Lustre** is devoted to Miscellaneous Benefits and it is divided into seven Nūrs.

At the theoretical level, Haḍrat Nūri Mia ؒ has presented the themes related to Faith, Beliefs, Mysticism, Ethics and Morality with remarkable simplicity and precision. During the course of discussion he has given his own definition of the basic concepts of *Tasawwuf*. In my opinion *Sirāj al-'Awārif* makes an appeal to both heart and mind.

I congratulate Mawlana Shaykh 'Abd al-Hādī al-Qādirī for rendering *Sirāj al-'Awārif* into English to seek the indulgence of our readers.

Dr. Sayyid Shah Muḥammad Amin Mia al-Ḥusaini
Qādirī Barkātī (Phd.)

Professor Faculty of Urdu, 'Alīgarh Muslim University
Sajjadah Nashīn

Khanqah-e-Barkātiyah

March'ra Sharīf

11 Rajab 1422 A.H. (29 September 2001)

يَا اَللّٰهُ
وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

PRELUDE

For how long will the Rose conceal its beautiful, refreshing fragrance from those privileged and honoured to be in the garden? When the rosebud comes into full bloom, it cannot but release its sweet fragrance to inspire and enthrall those fortunate to walk into the garden.

Shaykh Abu-Muhammad 'Abd al-Hādī al-Qādirī Barkātī Raḍawī is, in my humble opinion, this rose and the sweet fragrance of this rose has been captured in the messages contained in this recent book, *HORIZONS OF PERFECTION*.

It was my singular honour and privilege to read the manuscript before final printing and offer a Prelude.

The central theme in this book offers guidelines and suggestions for those aspiring to live this earthly life with *Imān* and to depart from this world with *Imān*, and stand before *Allāh* ﷻ, the Creator of all the Universes, with their faces shining with triumph and success.

The subject matter, which deals largely with *Tasawwuf* and Sufism and its related branches, is a subject not adequately understood or appreciated by the masses, largely because much of the available information is in *Urdu* or *Persian*.

The writer, through his vast, intensive knowledge of *Tasawwuf* and Sufism and his enviable penmanship has made this English version available, *Alhamdulillah!*

HORIZONS OF PERFECTION, through its informative and valuable guidelines for *Muslims*, describes how interested and aspiring persons could achieve real success in this world and the Hereafter. Through his deep insight into *Tasawwuf* and Sufism, the writer has discussed matters relating to the necessity and importance of *Bay'ah* (placing your hand into the hand of a Spiritual Guide or *Pir-o-Murshid* and thereby becoming his *Murīd* or Disciple). The book discusses in detail what the relationship ideally should be between the *Murshid* and the *Murīd* and what purpose this relationship serves.

Spiritual exercises of genuinely pious persons are quoted and simplified for the aspiring reader so that he or she may read it, understand its contents and benefit by implementing these exercises to deepen and strengthen the Love between *Pīr* and *Murīd* and lead ultimately to deep and sincere Love for *Allāh* ﷻ and His most Beloved *Rasūl* ﷺ. If the purpose of our life on this earth is to acquire the Love of

Allāh ﷻ and His Rasūl ﷺ through our good deeds, then the information and suggestions expressed in this book are of paramount importance.

Tasawwuf and Sufism demand the uprooting of all violent passions of the soul, the extirpation from it of all avaricious desires so that the heart is detached from all things non-God, creatures and creations, and lodged in self-loss, is constantly contemplation on *Allāh* ﷻ, dwelling in sublime ecstasy.

It is not difficult to see that a lack of a higher vision of life has resulted in an over-emphasis on comparatively less important aspects of our worldly existence, what in fact has been the root cause of all our strife and spiritual bankruptcy. This book, **HORIZONS OF PERFECTION**, will open the eyes of the reader to that higher vision and lessen the heat of ruinous competition in the field of material acquisition.

This book has rendered a much needed service to *Islām*. How refreshing it is to see evidence of awakening and reactivation of this spirit which *Islām*, the foremost, natural religion of reasonableness has nurtured through the centuries!

It is necessary for each individual to understand the nature and range of his potential gift. Only then can he know his actual relationship with the universe and his Creator ﷻ and fulfil his trust, the function of vicegerency that he has accepted. This book has been designed to render assistance to those seeking guidance to accomplish this function.

I humbly invite all *Muslims* to enter this rose garden, inhale its sweet fragrance and be inspired to greater spiritual heights.

May *Allāh* ﷻ, the Merciful, bestow greater Wisdom and Knowledge upon *Shaykh 'Abd al-Hādī al-Qādiri* so that he would continue to inspire, motivate and enlighten us in the path of *Islām*, *Insha-Allāh*.

Sayyid Muḥammad Ḥabīb Chishti
Verulam, South Africa
11 Rajab 1422 A.H.
29 September 2001

ACKNOWLEDGEMENTS

This book could not have been possible without the contributions of a number of people. In the first place I want to express my gratitude to my family and especially my beloved wife *Fātima Barkātī* for being extremely patient and co-operative in the long months of my engrossment in this difficult but challenging translation. My dedicated wife had indeed removed an enormous task from my mind by typing this entire book from my hand-written script at which she spent long and laborious hours, but with enthusiasm and joy.

Special thanks go to and Sayyid Muḥammad Ḥabīb and Muḥammad Moḥsin Jetham for proof reading the manuscript and the special way in which they edited the work for the typesetting. I am also grateful for the kind words penned by Sayyid Muḥammad Ḥabīb in his beautiful "Prelude".

To Mufti Nasūm Ashraf Qādiri Ḥabībī for being a pillar of support in solving some intricate aspects in this *Sūfi* Manual and proof-reading the Arabic and Farsi Text. To Brother Yunus 'Abdul-Karīm Qādiri Raḍawī (Secretary-General, Imām Aḥmad Raza Academy, South Africa) for his long hours spent in the layout and preparation of this book. To Nazīr Aḥmad Qādiri, Qāsim Muḥammad Qādiri and Fayḍāl Muḥammad Qādiri, special thanks for all the suggestions, technical assistance and hours spent in the computer hardware and software support.

And finally, a respectful acknowledgement to my *Makhdūm* and *Muhtaram*, the *Sajjadah* of the Noble *Barkātī Khanqah* in *Marehra Sharīf*, **Professor Sayyid Sha Muḥammad Amīn Mīa al-Ḥusainī Barkātī** (PhD), for his valuable *Urdu* translation of the original *Farsi* text of *Sīrāj al-'Awārīf* and constant encouragement to complete this mammoth translation task.

May *Allāh* ﷻ the Most High, with the *Wasīla* of the Beloved *Ḥabīb* ﷻ and His Elite Servants (*Awliya Allāh* ﷻ), bless them and all these outstanding members of the *Ummah* of Sayyidunā Rasūlullāh ﷺ, with His choicest blessings and grant them the highest place in *Jannah*.

آمین شہ آمین والحمد لله رب العالمین

Faqīr Shaykh Abū Muḥammad
'Abd al- Hādī al-Qādiri Raḍawī
Durban, South Africa

مولانا

ABOUT THE AUTHOR

The author, *Qutb al-Irshād, Sirāj al-Ārifīn*, Sayyid Abul-Husain Aḥmad-e-Nūrī al-Husainī al-Qādiri Barkātī ؒ was born on Thursday, 19 Shawwāl 1255 Hījri (26 December 1839) in *Marehra Sharīf*, U.P., India. He was the eldest son of Ḥaḍrat Sayyid Shah Zahūr Ḥasan al-Husainī ؒ and grandson of Ḥaḍrat Khatim al-Akābir Sayyid Shah Āle-Rasūl Aḥmadi al-Husainī ؒ. He is a direct descendent of Sayyidunā Rasūlullāh ؑ in the 38th generation via the noble *Husaini Zaidi Sa'dāt* ؒ chain. His ancestors migrated from *Medina al-Munawwarah* to Iraq because of political harassment. Later, they moved to the Indo-Pak sub-continent. By Divine Command, the elders of the family were ordered to settle in *Mareh'ra*, a small village in U.P., India.

His family genealogy is as follows: Sayyid Abu al-Husain ^{s/o} Sayyid Zahūr Ḥasan ^{s/o} Sayyid Āle-Rasūl ^{s/o} Sayyid Āle-Barkāt ؒ ^{s/o} Sayyid Ḥamza ؒ ^{s/o} Sayyid Āle-Muḥammad ؒ ^{s/o} Ṣāhibul Barakāt Sayyid Barkatullāh ؒ ^{s/o} Khawaja Sayyid Mīr Owais ؒ ^{s/o} Khawaja Sayyid Mīr 'Abd al-Jalīl ؒ ^{s/o} *Qutbul-Aqtāb* Khawaja Mīr Sayyid 'Abd al-Wāhid Bilgrāmi ؒ (author of the famous thesis on *Tasawwuf*, "*Sab'ah Sanābil Sharīf*") ^{s/o} Sayyid Ibrāhīm ؒ ^{s/o} Sayyid Qutbudīn ؒ ^{s/o} Sayyid Maha-Rūh ؒ ^{s/o} Sayyid Baddah ؒ ^{s/o} Sayyid Kamāl ؒ ^{s/o} Sayyid Qāsim ؒ ^{s/o} Sayyid Husain ؒ ^{s/o} Sayyid Naṣīr ؒ ^{s/o} Sayyid Husain ؒ ^{s/o} Sayyid Khawaja 'Umar ؒ ^{s/o} Khawaja Sayyid Muḥammad Sughra ؒ (Murīd and Khalīfah of *Qutb al-Aqtāb* Khawaja Qutbudīn Bakhtiyār Kāki Aw'shī ؒ) ^{s/o} Sayyid 'Alī ؒ ^{s/o} Sayyid Husain ؒ ^{s/o} Sayyid Abu al-Farah Thāni ؒ ^{s/o} Sayyid Abu al-Firās ؒ ^{s/o} Sayyid Abu al-Farah Wāstī ؒ ^{s/o} Sayyid Da'ūd ؒ ^{s/o} Sayyid Husain ؒ ^{s/o} Sayyid Yah'yah ؒ ^{s/o} Sayyid Zayd (3rd) ؒ ^{s/o} Sayyid 'Umar ؒ ^{s/o} Sayyid Zaid (2nd) ؒ ^{s/o} Sayyid 'Alī Iraqī ؒ ^{s/o} Sayyid Husain ؒ ^{s/o} Sayyid 'Alī ؒ ^{s/o} Sayyid Muḥammad ؒ ^{s/o} Sayyid 'Isā (Al-Ma'rūf bi-Mo'tim al-Ash'bāl) ؒ ^{s/o} Sayyid Zayd Shahīd ؒ ^{s/o} Sayyidunā Imām Zain al-'Ābidīn ؒ ^{s/o} Sayyid al-Shohadah Imām al-Husain Shahīd-e-Karbala ؒ ^{s/o} Amīr al-Mo'minīn Sayyidunā 'Alī al-Murtadah ؒ ^{h/o} Khatūn-e-Jannat

Sayyidah Tayyiba Tāhira Fā'tima al-Zah'ra ؑ d/o Imām al-Ambiyah wal Mursalīn Sayyidunā wa Mawlanā Muḥammadur-Rasūlullāh ؑ

His mother passed away when he was at a tender age of two and a half years. He was raised under the able guardianship of his grandparents. His grandfather was the celebrated Sūfī Grandmaster, Qutb al-Waqt, Khātim al-Akābir, Sayyid Sha Āle'Rasūl Aḥmadi al-Husaini ؑ (d.1262/1879). He was the Murshid of the great Mujaddid of Islām, Ala' Haḍrat Imām Aḥmad Riḍā al-Qādiri Barkāti ؑ (1272/1856 – 1340/1921).

Under the guidance of his grandfather, Sayyid Abu al-Husain Nūri ؑ entered the path of Sulūk at a young age of 7 years. By the time he reached the age of 12, he developed enough spiritual knowledge to qualify as a perfect Sālik² of the Path. The Murshid ؑ carefully observed his spiritual progress, and finally, on the 12th of Rabbi-ul-Awwal Sharīf 1267 Hijrī³, initiated him as a Murīd in the Qādiriyyah Spiritual Order. 'Ārife-Nūri ؑ states that immediately after his initiation, his Murshid bestowed on him 13 Khilāfat of various Salāsīl⁴ of the Noble Family. This coronation took place in a huge gathering in the Khanqah of Mareh'ra Sharīf on the occasion of the Mowlūd al-Nabī ؑ celebrations.

'Ārife-Nūri ؑ further states that on the same night, the Murshid ascended the official Spiritual Throne of the Masters and after offering him some coins as a gift, held his hands and granted him the Ijāza of Qur'ān al-Karīm, Siha-Sitta, Musannifāt Sha Walīullah, Hisna-Hasn, Dalāil al-Khayrāt, Asma-e-Arba'in, Hizbul-Bahar, Hadith Musal bil Awwaliyyah, Hadith bil Izafa, Musāfiḥāt-e-Arba'ah, Musāfiḥa wa Mushabika, Hirze-Yamāni, Du'ā-e-Saifi, etc. and also the Asnād⁵ of all the 'Ulūm⁶ the Murshid received from his teachers and Mashā'ikh. A detailed list of these is found in the book, "An-Nūr wal-Baha". The Murshid al-Kāmil then filled his heart with Spiritual Knowledge and

² The traveller. The one who traverses the stages by his state, not by his knowledge, so that for him knowledge is experience ('Ayn).

³ This corresponds with Monday 20th January 1851.

⁴ Spiritual Sufi Orders.

⁵ Certificate of Chain of Narrations.

⁶ Sciences of Knowledge.

taught him the secrets of Fuyūde-Bātini Bila Pīr-o-Murshid. At that time he was only 12 years old.

'Ārife-Nūri ؑ also studied the full 'Ālim course under great 'Ulama of his time. The subjects he mastered were:-

1. Hifzul-Qur'ān
2. Sarf
3. Nahw
4. Fiqah
5. Usūl-e-Fiqah
6. Muntiq
7. Hadith
8. Tafsīr
9. Usūl-e-Tafsīr
10. Tasawwuf

He mastered these sciences in a short period of time. He gained most of his spiritual knowledge from within his family Mashā'ikh, namely his Murshid, Khātim al-Akābir ؑ, his small Grandfather, Tāj al-'Ārifīn Sayyid Sha Ghulām Muḥiyyudīn Amīre-'Ālam ؑ and 'Ilm al-Taksīr⁷ from a Khalīfa of the Murshid, Shaykh Sayyid Shams al-Haqq Tinka Sha ؑ. He also studied some fields of Tasawwuf from Shaykh Sayyid 'Ayn al-Hasan Bilgrāmī ؑ and Shaykh Aḥmad Hasan Sufī Murādabādī ؑ.

'Ārif-e-Nūri also derived Fuyūd and Barkāt in the Spiritual World from numerous Prophets and Awliya of Allāh ؑ. They are as follows:

1. Sayyid al-Ambiya Muḥammadur-Rasūlullāh ؑ with whom he made Mo'āniqa⁸ and Musāfaha,⁹ and took Bay'ah on his sacred hands. He was also privileged to sit besides him in his Sanctified Majlis.
2. Sayyidunā Nabī Mūsa ؑ
3. Sayyidunā Nabī Sulaymān ؑ

⁷ The science of letters.

⁸ To embrace.

⁹ To shake hands.

4. Sayyidunā Nabī 'Īsā ﷺ
5. Sayyidunā 'Alī al-Murtadāh ﷺ
6. Sayyidunā Imām al-Husain ﷺ
7. Sayyidunā Ghawth al-A'zam Shaykh 'Abd al-Qādir Jilāni ﷺ
8. Khawaja-e-Khawjigān Sayyidunā Khawaja Muīn al-Dīn Hasan Gharīb Nawāz ﷺ
9. Sayyidunā Shaykh Zun-Nūn al-Misri ﷺ
10. Sayyidunā Khawaja 'Uthmān Hir'wani ﷺ
11. 'Ārif-e-Kabīr Sayyidunā Mīr Khawaja 'Abd al-Jalīl al-Husaini Chishti ﷺ
12. And his entire Family *Mashā'ikh*, who preceded him.

'Ārif e-Nūri ﷺ has also authored numerous books in the Urdu, Farsi and Arabic languages. Some of them are:

1. العسل المصنفي في عقائد ارباب سنة المصطفى
2. سوال وجواب
3. اشتها نوري
4. تحقيق التراويح
5. دليل اليقين من كلمات العارفين
6. عقيدة اهل سنت بنسب محاررين جمل وصفين ونهروان
7. لطائف طريقت كشف القلوب
8. النور والنباه في اسانيد الحديث وسلاسل الاولياء
9. سراج العوارف في الوصايا والمعارف
10. الجفر
11. النجوم
12. تحليل نوري
13. مجموعهاى اعمال واشغال

14. اسرار اكابر بر كاتيه
15. صلوة المرضيه للقرآن الماهره

He has also written many marginal notes on the following Litany [Awrād] which are preserved in the treasures of handwritten manuscripts of the Grandmasters in the Noble *Khanqah* of *Marehra Sharif*. These are:-

1. صلوة الغوثيه
2. صلوة المعينيه
3. مجموعه صلوة التقشيديه
4. صلوة الصابريه
5. صلوة العلايه
6. صلوة المدرسيه
7. صلوة الاقرباء
8. حرر يمانى دعائى سيفى

There are two very important points to note about 'Ārif e-Nūri ﷺ.

- ❖ Firstly, he is not only the *Pīr-Bhai*¹⁰ of the great *Mujaddid Shaykh al-Islām wa al-Muslimīn* Ala'Hadrat Imām Ahmad Riḍa al-Qādiri Muḥaqqiq Bareilwi ﷺ, but also his *Ustāz* in the field of 'Ilm al-Jafr¹¹. This is the most intricate of all Spiritual Sciences of Knowledge. The *Mujaddid* enjoyed the tutorship of Sayyidunā 'Ārif e-Nūri ﷺ in this mystical science.
- ❖ Secondly, he is the *Murshid* of the Great *Mufti* and *Ghawth*, *Tāj al-Awliya Badr al-Foqaha 'Ārif-e-Billāh Ghawth al-Zamān* Muftī al-Azam Qutb al-'Alam Imām Mustafa Riḍa al-Qādiri Nūri ﷺ (d.1401/1981). Both these personalities are also two of his many illustrious *Khulafah*. If his student and *Murīd* are of such high

¹⁰ This a common term used in the Indo-Pak sub-continent referring to Spiritual Brotherhood i.e. when two persons are the *Murīds* of one *Murshid al-Kāmil*.

¹¹ The occult science of knowledge of the *Ahle-Bay'at*.

calibre then I will leave it to the minds of the reader to comprehend the status and calibre of Sayyidunā 'Ārif-e-Nūrī ؒ himself. He is also the 38th Grandmaster of the *Qādiriyyah* Golden Chain of *Mashā'ikh*.

The translator (Faqr 'Abd al-Hādī) is proud to be linked to this Golden Chain and also to be a humble *Murīd* of the Cardinal Pole of noble Saints, *Ghawth al-Waqt*, Mufti al-Azam Qutbul-'Ālam Imām Mustafa Ridā al-Qādirī ؒ. The *Murshid al-Kāmil* ؒ also conferred on the translator the *Wikālah* and *Khilāfah* of the *Qādiriyya Barkātiyya* Golden Chain.

When one reads this book, one will appreciate the spiritual status and intense devotion of the author. He was the 7th consecutive *Qutb* of the Noble *Barkātī* Family, which is rare and unique to find in other noble *Sufi* Families of the world. He had a privileged relationship with the two giants in the Spiritual World, *Sultān al-Awliya* Sayyidunā Shaykh 'Abd al-Qādir Jilānī ؒ and Khawaja-e-Khawajigān Haḍrat Khawaja Muīn al-Dīn Gharīb Nawāz ؒ.

It is recorded that people flocked to him in *Ajmer Sharīf* in the annual 'Urs *Sharīf* with letters of requests to be presented to the Great Khawaja ؒ for approval. He gave these papers to his *Khādim*, Hafiz Nasrullāh, who took them to a specific place south west of the *Mazār Sharīf*. There, he was told, he will meet a person who will take the letters from him. Mawlana Ghulām Shabbīr Badāyuni ؒ heard this and desired to meet the messenger of the Great Khawaja ؒ. So he secretly followed Hafiz Nasrullāh and carefully looked around for the messenger. As he got close to the designated spot, he rushed ahead to inspect this spot. There were a few seconds between him and Hafiz Sahib but he did not find the messenger. Instead, he was amazed to see Hafiz Nasrullāh's hands empty. He asked him what happened to the papers. Hafiz Sahib replied, "Why are you joking with me? Just a second ago, you took all the papers from me and still ask about them?" Both were totally confused and returned to Sayyidunā 'Ārif e-Nūrī ؒ.

The *Khādim* explained his experience and the noble Sayyid ؒ replied, "There are some Jinns that are commissioned to the sacred court of the Khawaja as

Khādims. They convey to and from the Khawaja all requests. The Great Khawaja ؒ has blessed me as an official to collect requests and send them to him. The messengers are aware of me and the person I send with the papers. It is the same messenger that took the papers from you." The *Murshid* ؒ turned to Mawlana Badāyūnī ؒ and asked, "Did you also go along with him?" He replied in the affirmative. Then 'Ārif-e-Nūrī ؒ said, "You were an intruder in this Spiritual Transaction and therefore they adopted your image and took the papers away in a split of a second." On the 3rd day, all the letters were returned to the senders who found the Great Khawaja's ؒ comments written on them. 'Ārif e-Nūrī ؒ then said, "This is a great blessing of the illustrious Khawaja ؒ on my humble self. I am grateful and honored to serve the Great Master ؒ with my heart and soul."

The Sayyid ؒ possessed an impeccable personality. If he saw a poor person with torn clothes, he requested them from him saying that he liked them. The poor person would feel happy and present them to him. In turn, the Sayyid ؒ would then go into his home and return with new clothes as a gift and present these to the poor man. This was his regular practice. He always sat in the company of the poor and abstained from the wealthy. The Sayyid ؒ slept very little and spent most of his time in Spiritual Devotion (*Murāqibah*, etc.). It is said that the maximum time he slept was four hours a day. He never missed a single *Tahajjud Salāh* from a tender age of 6 years. Sayyidunā 'Ārif e-Nūrī ؒ was the last of the senior *Mashā'ikh* of the noble *Barkātī* Family that punctually engaged in the mystical devotion of *Salāt al-Ma'kūs*¹². He had a dark black ring around both his ankles due to the strain of the *Salāh*. He was the 7th and last *Qutb* of this noble *Husainī* family.

Some of his words of wisdom are as follows:-

1. Abstain from the company of misers.
2. Continuously eating meat for 40 days corrupts the heart.

¹² The Master hangs upside down in a well with a rope tied to his feet and performs this Mystical *Salāh*. This was a speciality of Senior *Mashā'ikh* of the golden era. *Salātul-Ma'kūs* is performed after midnight and lasts till *Tahajjud Salāh* before *Subḥu-Sadiq*. It is recorded in the *Mulfuzāt* of the noble *Chishti Mashā'ikh* that they all performed this *Salāh*. They also attribute this form of 'Ibadah to Sayyidunā Rasūlullāh ؑ *Allah* ؒ knows best. (Refer *Haft-Bihist Mashā'ikh-e-Chisht*, section on Haḍrat Baba Farīd ؒ)

3. *Tarīqah* is not separate from the *Sharī'ah*. In fact, the pinnacle of perfection of *Sharī'ah* is called *Tarīqah*.
4. Abstain from people with corrupt beliefs as their company destroys one's *Imān* and causes laziness in worship.
5. Be punctual in the five daily *Salāh*. It is the root of excellence.
6. One woman cannot be the wife of two husbands. Similarly, one *Tālib* cannot be the *Murīd* of two *Murshids*.
7. Never regard anyone inferior to yourself.
8. Always acknowledge the favours of *Allāh* ﷻ on you.
9. Control your eyes from all unlawful things.
10. Humility generates excellence
11. Serve and show respect to the *Awliya*. It is a source of Salvation.

This Shining Star on the *Horizons of Perfection* eventually settled and breathed his last on the 11th of *Rajab* 1335 (31 August 1906). He was laid to rest on the southern verandah of the *Dargah Sharīf* of the Masters in *Marehra Sharīf*. There, at the feet of his forefather, *Sultān al-'Ashiqīn Sahibul-Barkāt* Sayyid Sha Barkatullāh Husaini al-Qādiri ﷻ. He still beams his brilliance till this day from the *Horizons of Perfection* on all those who sincerely seek spiritual perfection.

One of his Lustre's is this manual in your hand. It will lead you to the Divine Proximity of the Sublime Lord ﷻ. I trust that my Grandmaster, the Nūri Sayyid and all my *Mashā'ikh* will accept my English presentation of this valuable *Sufi* Manual. I sincerely await the beams of their Lustres from the *Horizons of Perfection*.

The English language is an orphan in comparison to Arabic and *Urdu*. It was indeed a difficult task to translate this book with all its rich meanings. But I tried very hard to present most of its concepts as close as possible.

I pray to *Allāh* the Most Merciful ﷻ to accept this humble endeavour and make it a reason for the beloved *Ummah* to benefit from it and through it inculcate Divine Love and Universal Peace. آمين

والحمد لله رب العالمين والصلوة والسلام على سيد المحامدين الشاكبين تاج الانبياء
وامام العارفين سيدنا ومولانا محمد وآله واصحابه الدراميامين
وعلماء الملة الراشدين المرشدين واولياء امته
الكاملين العارفين مرضوان الله تعالى
عليهم اجمعين

Inferior Mendicant of the Masters
Faqīr Shaykh Abu Muḥammad
'Abd al- Hādī al-Qādiri Raḍawī
11 *Rajab* 1422 A.H. (29 September 2001)

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

SIRĀJ AL-'AWĀRIF

بسم الله الرحمن الرحيم

الله ولا سواه



All Praise is due to *Allāh* ﷻ Who lit up the hearts of the *'Arifīn*¹ with the Torch of His *Ma'rifah*², so that eyes are brightened by Proofs of Certainty. *Allāh* ﷻ has opened the paths of *Dīn* and *Sharī'ah* for the guided so that they may protect us from the misguided. He ﷻ has exposed the essence of *Haqqiqah*,³ externally and internally to them. He ﷻ has secured the Fountain of *Sharī'ah* as a lake for the Believers to constantly quench their thirst when desired, and sealed off all other paths opposed to the *Sharī'ah*. Anything that is rejected by the *Sharī'ah* is indeed *Zindiqah*⁴. *Allāh*'s ﷻ Divine Grace has opened the paths of *Sulūk*, which leads the servants to Him ﷻ. He ﷻ decorated *Tasawwuf* with obedience and protected its boundaries from falsehood. *Allāh* ﷻ has also blessed the *Ahle-Sunnah* and *Fuqahā*⁵ with His Divine Presence and Sainthood (ولاية). We must always follow them and use their guidance in the journey towards *Allāh* ﷻ. Those who follow their

¹ *'Arif* [the Knower] is singular and *'Arifīn* [the Knowers] is plural. These are Gnostics and high-ranking *Awliya*. They are accepted in the Divine Presence and are acquainted with the Divine Being. According to Shaykh al-Akbar Ibn-'Arabi ﷺ, these elite servants are those who have no responsibility to the creation, but remain engrossed in the Love of the Sublime Creator ﷻ.

² *'ARIF, MA'RIFA*: The Aware one, realization. Whomever the Lord causes to witness his own self, so that the states are manifested to him. (*Ma'rifa*, realization, is his condition. The recognition of Almighty *Allāh* ﷻ.)

³ The reality of Almighty *Allāh* ﷻ. Reality. The negation of the effects of one's qualities by His qualities, so that He is the agent through one, in one, from one, not oneself. ".....and there is no living creature but He seizes it by the forelock". [Hud, 56].

⁴ Heresy.

⁵ Islamic Jurists who are high ranking *'Ulamā* and masters of all sciences of knowledge.

footsteps will not go astray. May Almighty *Allāh* ﷻ also accept us in the Divine Circle of Mercy where the elite servants are.

Choicest *Salāms* and Salutations, Praises and Blessings upon the Noblest of His Creation, the Torch of *Allāh* ﷻ and Gift of His ﷻ Mercy. It is from him that creation originated and it is on him it will terminate. It is due to him that creation received recognition and all references of excellence are to him. All secrets emanate from him and are hidden in him. His noble person is everywhere in the universe and everything in the universe originates from him. He is the origin of everything and everything came into being because of him. Everything in the Universe of *Allāh* ﷻ has been given to him, everything turns to him and he is everything. It is due to him that generosity received status and existence received recognition. It is his blessings that nourished the Tree of *Sharī'ah* and *Tarīqah* to bare fruit. It is due to him that the trees of *Haqqiqah* and *Ma'rifah* flourished, our Master, *Sayyidunā wa Ḥabībuna Muḥammad* ﷺ.

Salāms and Salutations upon his most noble *Ahle-Bayt*⁶, his distinguished Companions⁷, the illustrious *Awliya* and righteous *'Ulama* of his *Ummah*.

⁶ Noble Household of Sayyidunā Rasūlullah ﷺ. According to the consensus of the *'Ulama* and *Sufiyyah*, there are 3 types of *Ahle-Bayt*,

a) اصل (*Asl*, original),

b) داخل (*Dā'khil*, accepted and included)

c) لاحق (*Lā'hiq*, qualified due to special reasons).

There are 13 persons in the *Asal* category, 9 wives (*Azwāj-e-Mutah'harāt*) and 4 daughters (*Banāt*) of Sayyidunā Rasūlullah ﷺ. In the *Dā'khil* category, there are 3 persons, Sayyidunā 'Alī al-Murtudāh ﷺ, Sayyidunā Imām Ḥasan ﷺ and Sayyidunā Imām Ḥusain ﷺ. And, lastly, one person in the *Lā'hiq* category that is, Sayyidunā Salmān Al-Farsi ﷺ about whom the Beloved *Ḥabīb* said, سلمان من اهل البيت "Salmān is from my *Ahle-Bayt*." The best and most desirable opinion of the *'Ulama* is that the *Ahle-Bayt* are the *Azwāj-e-Mutah'harāt* and all their offsprings and Sayyidunā 'Alī ﷺ and Imām Ḥasnain Karīmāin ﷺ are from amongst them. Therefore, there are 16 persons in all of the *Ahle-Bayt*, 9 Wives, 4 Daughters, Sayyidunā 'Alī ﷺ, Imām Ḥasan ﷺ and Imām Ḥusain ﷺ. (Refer *Sab'ah Sanābil Sharīf*, by 'Arīf-e-Billāh *Shaykh al-Ajal* Sayyid Mujaddid 'Abd al-Wāḥid Bilgrāmī al-Ḥusainī ﷺ, pg. 93-4)

Especially the Pivot of the Circle of Sainthood, the Lighthouse of *'Irfān* and Guidance, the ocean of Secret Depths and the Controller of its Shores and Boundaries. All the *Awliya* turn to him. The Granter of Sainthood. There is no Saint in this world that does not depend on him and respect him. His foot is on the necks of all *Awliya* who always bend their necks in submission to him. Our Master, the representative of *Allāh's* ﷻ Divine Qualities, who hears the cry for help and assists his followers in distress, the Chief of the *Awliya*, the Source of Excellence, the Summit of Spiritual Evolution, the Spiritual Ruler of the World, the Fountain of Wisdom, the Container of all Knowledge, the Example of Faith in Islām, a True Inheritor of the teachings of *Sayyidunā Rasūlullah* ﷺ; a Perfect and Perfected Man, the Head of the *Qādiriyyah* Order, *Ghawth al-Thaqqalayn*, *Ghayāth al-Ko'nayn*, *Ghiyāth al-Dārayn*, *Sayyid al-Awliya*, *Fard al-Asfiya*, *Qub al-Rabbānī*, *Abu-Muḥammad Shaykh Sayyid 'Abd al-Qādir Jilānī Ḥasani al-Ḥusainī* ﷺ.

May *Allāh* ﷻ raise us amongst His servants who will be under His shade and protection on the Day of Judgement. O *Allāh* ﷻ! By the *Wasīlah* of the Grand Master *Ghawth al-A'zam* ﷺ, shower Your Mercies on us as long as the lamp of secrets lights up the horizon of the heart and the beams of *Ghayb* (Unseen) manifest their splendour in the Arcane Dimensions. *Āmīn, Āmīn Ya Arḥamar-Rāḥimīn*.

After *Ḥamd*⁸ and *Na'āt*, this humble servant of *Allāh* ﷻ, Sayyid Abul-Ḥusain Ahmad-e-Nūrī Marehrawī Qādiri Barkātī Chishtī Nizāmī ﷺ (compassionately) known as *Mia Sahib* hopes that Almighty *Allāh* ﷻ grants me *Tawfiq* and strength to be steadfast on the footsteps of my predecessors. May *Allāh* ﷻ be pleased with them and through them, may *He* ﷻ also be pleased with me till

⁷ This refers to the noble *Sahaba* fraternity (أصحاب).

⁸ *AL-GHAWTH* - The Help. [The hidden center of the hierarchy of saints or the Cardinal Pole of Noble Saints.] He is, by his essential nature, unique and alone in his time, except when the moment has led [others] to seek the protection of his loving concern (*'Inayah*).

⁹ Praises of Almighty *Allāh* ﷻ is called *Ḥamd* and the praises of the beloved Prophet ﷺ is called *Na'āt*.

the Last Hour. This cruel world will be left behind and is a thing to be discarded. Therefore, we must develop closeness with the Eternal Hayy and Qay'yūm. Whoever enjoys the sweet drink of life on earth will one day inevitably taste the bitter cup of death. If one loves Allāh ﷻ and desires to meet Him ﷻ, then Allāh ﷻ will also be happy to meet him. If one is forgetful of Him ﷻ, then Allāh ﷻ too will be unhappy to meet him. This pleasure and displeasure of man will be apparent at the time of death. This is recorded in a *Sahih Hadith*. Therefore, it is compulsory on everyone to strive and change the bitterness of death with the sweetness of Liqa'¹⁰. One must develop the true desire for the vision of Allāh ﷻ at the time of death. This desire must be stronger than the thirst of a man lost for three days in a desert under the burning sun. The feeling of this vision must be stronger than the satisfaction derived from a soothing cold-water drink, which one enjoys after a three-day thirsty ordeal in the desert. When one reaches this state, the *Sahih Hadith Sharif* states:

«اشْتَاقَتِ الْجَنَّةُ إِلَى ثَلَاثَةٍ: عَلِيٍّ وَعُمَارَ وَبِلَالٍ»
Paradise yearns the meeting of three persons,
'Alī, 'Am'mār and Bilāl.¹¹

Another *Hadith Sharif* states:

«يَا لَيْسَىٰ مَا رَأَيْتُ إِخْوَانِي»
How nice if I could see my brother!¹²

But this privilege is not possible if the heart is not pure and free of all doubtful beliefs¹³. The *Hadith Sharif* states:

¹⁰ Divinely Blessed meeting with the Sublime Lord ﷻ.

¹¹ Cited in *Tah'zib al-Kamāl*, Vol. 21, pg. 129, narrated by Sayyidunā Anas ibn Mālik ﷺ which reads as follows:

«حَدَّثَنَا مُسْرِعٌ بْنُ يُوْسُفَ أَبُو الْعَارِثِ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكْرٍ، عَنْ الْحَسَنِ بْنِ صَالِحٍ، عَنْ أَبِي رَبِيعَةَ، عَنْ الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ:

«اشْتَاقَتِ الْجَنَّةُ إِلَى ثَلَاثَةٍ: عَلِيٍّ وَعُمَارَ وَبِلَالٍ.»

¹² I could not trace a source for this *Hadith*.

«أَهْلُ الْبِدْعِ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ»

The Ahle-Bid'ah¹⁴ is the worst creation in the entire world.¹⁵

Another *Hadith Sharif* states:

«أَصْحَابُ الْبِدْعِ كِلَابُ النَّارِ»

The Ahle-Bid'ah are the dogs of Hell.¹⁶

Allāh ﷻ and His Rasūl ﷺ will certainly not bless the worst creation and dogs of Hell with their Divine meeting. This proves that only a true Believer with correct beliefs will be blessed with this auspicious meeting and vision. We seek refuge in Allāh ﷻ.

FIRST FARD

One must rectify one's beliefs in accordance to the honourable *Madhab* of Ahle Sunnah wa Jama'ah. All truth lies in this *Madhab*. All the Awliya from the era of Akmal al-Awliya, Sayyidunā Abu-Bakr as-Siddique ﷺ and Imām al-Awliya, Sayyidunā 'Alī al-Murtadāh ﷺ till this day, and from now till the dignified period of Sayyidunā Imām Muḥammad al-Mehdī ﷺ, and after that, all will be steadfast on this *Madhab*. Anyone who detaches oneself a fraction from this *Jama'at* has verily removed the link of Islām from oneself. Only the misled follow their fancies by opposing the Ahle Sunnah and falsely claim to be followers of the Sunnah. They also claim that their path is that of the Noble Mashā'ikh and Awliya. They reject the *Kitābs* which record the praises of the Mashā'ikh for the 'Ulama of Ahle Sunnah. They also claim that the Mashā'ikh said those things to please the public and acted contrary to this in private. This claim is similar to the *Munāfiqīn* of the early days of Islām.

¹³ In *Shar'ah* such belief is known as *Aqā'id-e-Bātila*.

¹⁴ The transgressors of the sacred *Shar'ah*.

¹⁵ Cited in *Tah'zib al-Kamāl*, Vol. 5, pg. 313, on the authority of Sayyiduna Abi-Barza ﷺ

¹⁶ I could not trace a source for this *Hadith*. [Translator]

This claim is not true! I swear by the Majesty and Power of the Almighty *Allāh* ﷻ that our Noble *Mashā'ikh* and *Awliya* were always steadfast on the path of the *Ahle Sunnah wa Jamā'ah*. We will live, die and be raised, *Insha-Allāh*, on this *Madhab*. Anyone who says otherwise is a liar. Our illustrious *Mashā'ikh* and *Awliya* detest, dissociate and are pure of such false accusations. I urge all to pay attention and order this declaration to be relayed to all those who are not present.

SECOND FARD

Always engage one's body and soul in the obedience of the *Sharī'ah* by doing good deeds and following the *Sunnah*. By *Allāh*! All things that oppose this path will never lead one to the Lord of Power ﷻ. Such a path certainly leads to the cursed *Shaytān*.

ترجمہ: ہر کسی کو جو اسے اعرابی
کامین کہی ہوئی بہتر گنت
محال است سعدی کہ راہ صفا
توان رفت جز ہر پے مصطفیٰ

*O vagabond! I fear that you will not reach the Kā'bah,
because the path you are on leads to Turkistan (Turkey).*

*O Sādi! It is absolutely impossible to be on the path of salvation
if you do not follow the footsteps (Sunnah) of Sayyidunā Mustafā ﷺ.*

One who does not fear *Allāh* ﷻ is certainly influenced by the *Shaytān*. One begins to disrespect the *Sharī'ah* and rejects its importance. Due to this ignorance, one thinks that the *Sharī'ah* opposes *Haqqiqah* or that the *Sharī'ah* is only necessary to reach one's goal. This would mean that if one reaches one's goal one will no more require the assistance of the *Sharī'ah*. The best answer for this is that of the Cardinal Pole of noble Saints (*Qutb*) Sayyid al-Tā'ifa Shaykh Junaid al-Bagdādi ﷺ (d.297/910). The Master was informed of a certain group claiming that the *Sharī'ah* is only a means to reach a destination. Now that they have reached their destination, therefore, they have no more dealings with the *Sharī'ah*. The great *Shaykh* heard this and said: "Their claim is correct of reaching their goal. But listen carefully! They have certainly

reached their goal and that is the Fire of Hell!" May the Lord of Power ﷻ protect us from the Fire of Hell!

THIRD FARD

One must cleanse one's heart (باطن) of bad habits, beautify it with virtuous conduct and adorn it with the gems of the spiritual world. The unwary assume that all duties of the *Sharī'ah* are fulfilled when one performs the five daily *Salāh* and keeps the Fast. They fail to realize that the *Sharī'ah* which has made *Salāh* and Fast *Fard*, has also made *Zina* and pride *Harām*. It has also made *Ikhlas*, *Tawāddu'*, *Wafā*, and *Safā Fard* and has condemned pride, vanity, hypocrisy and all blameworthy habits as *Harām*. It is important to know and obey this fact that all these things are great principles of the *Sharī'ah* and compulsory to be observed. The former governs the external organs and the latter the internal secrets. Beware! Never claim obedience to the *Sharī'ah* until such time one is steadfast on it.

FOURTH FARD

Empty the heart of everything other than *Allāh* ﷻ. This is the boundary of all desires and the limit of all limitations. The path established to achieve this goal is called *Sulūk*. This path leads one to a world called *Tasawwuf*. The essence of this knowledge is found in the *Sharī'ah*. *Tasawwuf* cleanses the heart with the finer points of *Sharī'ah* and protects it from the hidden dangers of *Shirk*. It is reported in the *Hadith Sharīf* that these dangers are more silent than the footsteps of an ant. Hence, Sayyidunā Rasūlullāh ﷺ states:

«الشِّرْكُ أَخْفَى مِنْ دَبِيبِ النَّمْلِ»

*Shirk is more silent than the footsteps of an ant.*¹⁷

¹⁷ No reference could be found of this *Hadith* before going to the press. If anyone has information on this *Hadith*, he is requested to forward it to the Imam Ahmad Raza Academy (Durban South Africa). [Translator]

Although the branches of knowledge in *Sulūk* and procedures in *Sharī'ah* may seem apart or scattered, they all revolve around the central pivot of the *Sharī'ah*. So it is important to know that the pristine *Sharī'ah* encompasses all Sciences of Knowledge. Anything outside its framework is incorrect and discarded. Greed and the cursed *Shaytān* control some people. Such individuals regard erroneous plays, keeping long hair till the shoulders, shaving off or cutting the beard short, wearing silk clothes, listening to music and watching dances of prostitutes as part of *Sulūk*. They mock the sacred *Sharī'ah*, disrespect and oppose the illustrious 'Ulama and believe in *Hulūl* and *Itti'hād*¹⁸. They regard these false beliefs and bad conduct as true *Sulūk*. How wisely it has been said:

بوقت صبح شود هم چون روز محفل است که با که با عشق، در شب دیوگور

The morning of Qiyāmah will expose to you whom you had made love to in the darkness of the night!

In this disturbed and dangerous time of spiritual want, this *Faqīr*¹⁹ (Sayyid Abul-Husain Ahmad-e-Nūri ؒ) has compiled this brief *Kitāb* for my family, *Murīds*, and brothers in *Islām*. If one studies and obeys the rules found herein, it will surely guide one to a happy and prosperous spiritual life. This *Kitāb* is based on seven *Lam'āt* (Lustres). They are as follows:

1. *Wasāyah* (Advices)
2. *Aqā'id* (Correct Beliefs)
3. *Tasawwuf* (Spiritualism)
4. *Sulūk* (The Mystical Path)
5. *Fiqhiyāt* (The Sharī'ah)
6. *Akhlāq* (Good Conduct)
7. *Fawā'id-e-Mukh'talifa* (A Collection of Benefits)

¹⁸ *Allāh* ؒ enters man or man is *Allāh* ؒ incarnate, etc.

¹⁹ *Faqīr* means beggar but when a *Sūfī* uses this term it means a humble beggar of the Real Absolute Almighty *Allāh* ؒ

I have named it according to the year of compilation ²⁰ *أسد التاریخ*

سراج العوارف فی الوصایا والمعارف

Sirāj al-'Awārif fi al-Wasāyah wa al-Ma'ārif.

(1309 Hijri)

The Lamp of Mystic Knowledge to Comprehend the Mystic Way of Life and Counsel

I beg in the Merciful Court of Almighty *Allāh* ؒ for His Grace to accept my humble and sincere endeavour. May *Allāh* ؒ bless the reader, the recorder and me with Divine Protection on the Day when no wealth or children will assist. Only those will be secure who will appear in the presence of the Lord of Power ؒ with a clean and sound heart.

وصلی اللہ تعالیٰ علی سیدنا محمد وآلہ وصحبہ اجمعین إلى يوم الدين والحمد لله رب العالمین

الْحَمْدُ لِلَّهِ الْأَمِينِ

²⁰ This science is called *'Ilm al-Takwīn* or Numerology based on the *Abjad* formula. Each Arabic letter in the said book-name has a numerical value and when one adds them up, the total will give the year in which it was written i.e. 1309.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ
سُورَةُ الْأَنْعَامِ
مَحَبَّةُ اللَّهِ
مَحَبَّةُ اللَّهِ

Image of original *Na'lain Sharf*
preserved in the Topkapi Museum



FIRST LUSTRE

CONCERNING ADVICE

FIRST LUSTRE

CONCERNING ADVICE

Dear brothers, Beware! The journey to the *Ākhirah* is ahead of this *Faqīr* (Sayyid Abu al-Husain Aḥmade-Nūri ؎). In fact, the time is very close. Therefore, I draw your attention to the advice and testimonies in accordance to the *Sunnah* of Rasūlullāh ؐ. I will follow the footsteps for my preceding *Mushā'ikh*. I have divorced this world, repented sincerely from all sins and observed sobriety for the remainder of my life. May the Merciful Lord ؎ accept my *Towba* and bless me. I also make *Du'ā* that Almighty *Allāh* ؎ forgives my friends through the *Wasīla* of all the illustrious *Mushā'ikh* of *Silsila 'Āliya Qādiriyyah*. I pray to *Allāh* ؎ to bless us with higher stations of *Wilāyah* and honour us with the spiritual shade of the *Ambiya*, *Siddiqīn*, *Shohadāh* and *Swalīhīn*. They are certainly the best company to be with. *Āmīn!*

FIRST ADVICE

The pre-requisite for all excellence is *Imān* and *Islām*, and thereafter, to be steadfast on the path of *Ahle Sunnah wa Jama'at*. Adorn your external (ظاهر) and internal (باطن) with the *Hanafi Maslak*¹ and *Qādiri Spiritual Silsila*. This means that one is to rectify one's external (ظاهر) self with the *Sharī'ah* and the internal self with *Tariqah*.

¹ The author was a *Hanafi Muqal'id* and therefore mentioned the *Taqīd* of Imām Abu-Ḥanīfa ؎. This does not mean that the *Taqīd* of the other three *Imāms* is not valid. All four Schools of Jurisprudence, viz. *Hanafi*, *Shafi'i*, *Mālikī* and *Hambalī* are *Ḥaqq* and one may follow any one of the illustrious *Imāms*. The same applies to the Spiritual Orders. The author was a Grand Master of the *Qādiriyyah* order. Since the status of *Sultān al-Awliya* Shaykh 'Abd al-Qādir



Follow Imām-e-A'zam Abu-Hanīfa Kūfī ؑ (d.150/767) in *Sharī'ah* and Sayyidunā Shaykh 'Abd al-Qādir Jilāni ؑ (d.561/1164) in *Tarīqah*.

Always regard the Laws of the sacred *Sharī'ah* binding upon you in every moment of your life. Always respect the 'Ulama and Awliya of Islām and serve them sincerely. Show great respect to the *Khanqahs* and *Zawiyas* of the *Mashā'ikh*. Attend the *Musjid* regularly and always perform *Salāh* with *Jamā'at*. Show absolute respect and honour to your parents, *Ustāz*, *Murshid* and teachers of Religion.

Your *Murshid* is to be held in the highest esteem in comparison to all the *Mashā'ikh* of the era. Regard yourself as most inferior amongst the creation of *Allāh* ؑ and live a very humble and simple life.

SECOND ADVICE

After rectifying and adjusting all actions in accordance with *Tarīqah*, the second thing to do is to seek a *Kāmil Murshid* and become his *Murīd*.

Look for three qualities in a *Murshid al-Kāmil*.

- ❖ Firstly, he must be a true and pious *Sunni Muslim* who is a strict follower of the *Madhab* of *Ahle Sunnah wa Jama'at*.
- ❖ Secondly, he must be a staunch follower of the *Sharī'ah*,

Jilāni ؑ is superior to others, likewise is his Spiritual Order. In fact, all *Mashā'ikh* and Spiritual Orders derive spiritual enlightenment and blessings from the Great *Ghawth* ؑ. If a devotee belongs to any Spiritual Order, viz. *Sohrawardi*, *Chishti*, *Naqshabandi*, *Shazali* or *Rifa'i* etc, he will always love and respect Sayyidunā Shaykh 'Abd al-Qādir Jilāni ؑ. It is important to note that if a person follows a specific *Silsila* viz, *Qādiri*, he is not allowed to degrade or humiliate any other *Silsila* of the *Mashā'ikh*. If one does so then he will suffer great loss and devastation in the world of Spirituality. In fact such a person is indeed a *Fitna-monger* and indeed astray. One is ordered to respect and honour every Spiritual *Silsila* and it's respected *Mashā'ikh* as taught by the illustrious *Awliya*. The author has dealt with this subject in detail in this book.

- ❖ And thirdly, his *Silsila* of *Tarīqah* and *Maslak* (Path) must be correct. He must be a follower of the *Ahle Sunnat wa Jama'at* and strictly adhere to the *Sharī'ah*. He must be a *Murīd* and *Khalīfah* of a *Murshid* who follows an uninterrupted chain of a *Silsila* in *Tarīqah*.

If he is not in this category, then he cannot be a *Murshid* and is misleading the *Muslim* public. May *Allāh* ؑ save us from all sins.

If a *Murshid* possesses these three qualities, then become his *Murīd* and remain in his company for some time. The *Murshid* will teach you spiritual ethics and train you to purify the inner self (باطنی). This purification is essential to achieve one's goal in the Mystical Path.

When the time arrives and the *Murshid* deems it fit, he will finally award the *Khilāfat* to the worthy *Murīd*. Always engross one's self in the Remembrance of *Allāh* ؑ. Request *Allāh* ؑ from *Allāh* ؑ Himself. If you reach *Allāh* ؑ (become accepted by *Allāh* ؑ), then everything in the universe is achieved because there is nothing more superior to *Allāh* ؑ. In fact, whatever goodness there is, it is all from *Allāh* ؑ, that is, He alone exists till Eternity while everything else will perish.

Pay great heed to my advice! Besides *Allāh* ؑ, everything else is useless. Hence, seeking the useless is useless. (N.B. This is a statement of an 'Ārif who is steeped in the Divine Love of *Allāh* ؑ) Never for a moment be unconscious of the thought of *Allāh* ؑ. Therefore, do not waste time and do not sit idly. Remember *Allāh* ؑ in everything you do. Make this a routine until it becomes a way of life.

THIRD ADVICE

Take Bay'ah (become a Murīd) in your own family Shaykh or the Awlād (sons) of your family Shaykh. Ensure that the Shaykh is the Khalifah of his father or grandfather, or the Khulafāh who had taken Bay'ah on the hands of your family Shaykh. However, try your utmost not to leave the service of your family Shaykh. Have all your dealings with your own Shaykh and avoid the same relationship with other Shu'yūkh:

باغ مرا چه حاجت سرد و منور است ششاد خان پرور را، از گل تر است

*My garden does not need the shade and coolness
of the elegant fur trees.*

The grace of my reared box tree is not inferior to anyone else.

My beloved sons! After pledging your allegiance as a Murīd on the hands of a Kāmil Shaykh, there is now no need to look around for another Shaykh. Only the faithless who have no goal in life will move from door-to-door. However, there are some Shu'yūkh (high ranking Awliya) who are an exception to this rule. This rule is relaxed at times when a situation arises. Although this advice is generalized for everyone, it is more specific for the Awlād of the Barkātī family of Marehra Sharīf.

FOURTH ADVICE

Take great pains and interest in acquiring the necessary knowledge of Dīn from the Holy Qur'ān and Sunnah. This Farḍ must be above all priorities. Thereafter, step into the field of Spiritualism. So, do not forget that an ignorant Sufī and an illiterate worshipper are the tools of the cursed Devil (Shaytān). The worship of such fools is fruitless and rejected.

Furthermore, the elevation in stations, heights of excellence and finer points in the path of Sulūk can only be understood by an 'Ālim² (Learned Scholar). This is not the field for the ignorant to understand. A knowledgeable devotee can easily understand the Divine Power of this intrinsic world. Ignorance and illiteracy has no place in this Restricted Zone.

However, if the Merciful Lord ﷻ ordains, it is possible for one whom He blesses with His mercy to understand these secrets more than those devotees who possess 'Ilm (Knowledge). However, such cases are not impossible, but very rare. O Allāh ﷻ! Bless us with constructive knowledge and perfect understanding of 'Irfān (Mystical Science). Save us from the destruction of ignorance and carelessness.

O Allāh ﷻ! Verify, You are the Lord of Absolute Understanding and I am indeed weak and ignorant. O Most Merciful of all those who show mercy! Accept my Du'ā through Your Mercy.

At this point, I can recall a very interesting and beneficial story. I heard this from the lips of my grandfather and Murshid, Qutb al-Waqt Sayyid Āle' Rasūl Ahmadi al-Ḥusaini ﷻ. He once said that the Qutb, Shaykh al-Islām Sayyid Ahmad Jaam Zinda-Peel ﷻ (d.536/1142) came to the city of Haḍrat Khawaja Mowdūd Chishti ﷻ (d.527/1133). Shaykh Ahmad ﷻ was a Kāmil Durwesh and powerful Walī of Allāh. Due to his excellence, a large section of the city became very attached to him.

² The Knower, knowledge. Whoever Allāh ﷻ causes to witness His Godhead ('Uluhiyyah) and His essence. No state manifests to him. 'Ilm, knowledge, is his condition. Shaykh al-Akbar Ibn 'Arabi's ﷻ definitions of the terms 'Arif and 'Ālim are unique to him. 'Arif is more generally applied to mean any Knower of Allāh, and it has been so translated elsewhere here; 'Ālim usually means one formally learned in the Sacred Law. Shaykh Ibn al-'Arabi's ﷻ use of the latter term derives from the Hadith, "The knowers ('Ulama') are the inheritors of the Prophets".

Some bias people of the town went to the young son of Khawaja Moudūd Chishti ؒ and wrongly influenced him by saying, "Why did this *Durwesh* come to our city and attract the people towards himself? It is best that you remove him from our city to avoid our people being split." They convinced the Khawaja's son and accompanied him to the *Durwesh*. They could not do anything to the *Durwesh* because he was a man of great powers. The people misled the son to confront the *Shaykh*. Seeing the age and ways of the young son, he called him at his side and expressed great love and affection to him. He then advised him, "Dear son! First seek knowledge and then announce your *Faqīri* (Mysticism) because an ignorant worshipper is a companion of the deceitful *Shaytān*". Since guidance and salvation was in the *Taqdīr* of this young man, he adhered to the advice and Almighty *Allāh* ؒ led him to higher stations of Sainthood.³

FIFTH ADVICE

If you come across any beloved servant (*Awliya*) of *Allāh* ؒ then engage in his service with great honour and respect. To serve a *Wālī* of *Allāh* is indeed a great virtue in both the worlds. But one must also be very careful not to be misled by impostors because nowadays, there is an abundance of "piously" disguised impostors moving around. Never fall for their sweet talks and attractive outlook. If one comes across an impostor, it is best to avoid him and retreat into the worship of *Allāh* ؒ.

Always express kindness and hospitality to visitors according to your best capacity. If anyone asks you for anything, try not to turn him away empty-handed. Never beg or make requests for anything from people who are engrossed in this world. Do not ask them to do any of your personal work. It is Almighty *Allāh* ؒ that ultimately fulfils all needs.

³ Khawaja Moudūd Chishti ؒ is the *Murshid* and father of *Haḍrat Khawaja Hajī Shrif Zindant* ؒ (d.612/1215).

On the contrary, always be swift and helpful to try and fulfil the needs of others, especially a fellow *Muslim*, even though you may be embarrassed to do so. Overlook all hardship and embarrassment experienced in fulfilling this duty. There is no harm on you to plead on behalf of another *Muslim* brother.

SIXTH ADVICE

Allāh ؒ states in the Holy *Qur'ān*:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ﴾

*O Believers! Obey Allah, and obey the Messenger, and those charged with authority among you.*⁴

After hearing this *Ayah*, it is compulsory for one to act on it. The very same *Ayah* was the last and final testament of our *Shaykh*, *Quth al-Waqt*, *Khatim al-Akābir*, Sayyid Āle' Rasūl Aḥmadi al-Ḥusaini ؒ. Do not take your disputes to the non-*Muslim* Courts of Law. Solve them by the commands and solutions of the Holy *Qur'ān*, *Hadith Sharīf* and *Sharī'ah*. The best solution for all disputes is found in them, as it is stated in another *Ayah*:

﴿فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ

وَأَحْسَنُ تَأْوِيلًا﴾

If you differ in anything among yourselves, refer it to Allah and His Messenger,

*if you do believe in Allah and the Last Day: that is best, and most suitable for final determination.*⁵

Therefore, it is a compulsory act of pure *Imān* to obey the *Sharī'ah* of Sayyidunā Rasūlullāh ؐ in all matters. I was pondering over this matter when my heart said, "You yourself are fit to be advised but you are advising

⁴ *Al-Qur'ān al-Karīm*, Sura Al-Nisa, Verse no.59

⁵ *Al-Qur'ān al-Karīm*, Sura Al-Nisa, Verse no.59

others?" These thoughts are the *Waswasa* (Satanic Interference) of the cursed Devil who is trying to mislead my heart and mind. Always be mindful of the deceit of the *Shaytān* because he uses amazing methods to mislead. His attacks are always brilliantly planned and mind-boggling. *Allāh* ﷻ states in the Holy *Qur'ān*:

﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسِبْنَهُمْ بِمَقَارَةِ مَن
الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

Think not that those who take pride in what they have brought about, and love to be praised for what they have not done think not that they can escape the Penalty. For them is a Penalty grievous indeed.⁶

It is stated in another *Ayah*:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ﴾
O Believers! Why do you speak about that which you do not practice?⁷

Always have these *Ayahs* in mind and distance yourselves from corruption so that you may not be regarded as a hypocrite. Guard yourselves from praises, which you do not deserve and be careful not to be praised for your sins. This is certainly a bad conduct.

O Beloved! Do not look at my bad actions for I am a sinner. Listen to my advice! It does not matter if the father is bad, but he does not desire that his child also turn out to be bad.

Although I did not completely fulfil my duties to *Allāh* ﷻ and did not dust my face from the dirt of sins, but O Merciful Lord! I have not given up hopes on Your Mercy because I had never said that *One is Two*⁸.

⁶ *Al-Qur'ān al-Karīm*, Sura Ale-'Imrān, Verse no.188

⁷ *Al-Qur'ān al-Karīm*, Sura Al-Saff, Verse no.2

SEVENTH ADVICE

Always be very firm and staunch on your *Dīn* so much so that people may look at you and say that this is a very pious person. Such firmness is commended in *Islām*. It is foolish to be arrogant on disbelief. Always love a *Muslim* and help the poor and destitute. Keep a distance from the rich and worldly people. Keep the transgressor, evil and *Kāfir* away from you, especially a *Muslim* who openly commits sins.

Refrain from the company of a *Kāfir* and a *Mushrik* because such company is like an iron with a magnet. Bad company draws you to bad habits as a magnet draws iron. Almighty *Allāh* ﷻ states in the Holy *Qur'ān*:

﴿لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ
فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَنَّةً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ﴾

Let not the Believers take for friends or helpers Unbelievers rather than Believers: if any do that, in nothing will there be help from Allah: except by way of precaution, that you may guard yourselves from them.⁹

A *Kāfir* is never a friend of a *Muslim*. They are both different. One is a friend of *Allāh* ﷻ and the other is His enemy. Be obedient to the above *Ayah* so that you are saved from the evil path of destruction. Although the wealthy worldly rulers may be good and just, avoid their company. The company of the rich for a devotee is similar to lethal poison. If a single drop is swallowed, it will destroy one and blacken the heart of an '*Ārif*'.¹⁰ In fact, the blackness in the heart of the rich also affects the heart of an '*Ārif*'. Therefore, it is said that

⁸ Meaning, I did not commit *Shirk* by associating partners with Almighty *Allāh* ﷻ.

⁹ *Al-Qur'ān al-Karīm*, Sura Ale-'Imrān, Verse no.28.

¹⁰ The Aware one, realization. Whomever the Lord ﷻ causes to witness his own self, so that the states are manifested to him. *Ma'rifah*, realization, is his condition.

people follow the *Dīn* of the Kings (rulers). Do they not remember the incident of Qādi Imām Abu-Yūsuf ؓ (d.182/796) when he was appointed the *Qādi al-Qo'dāt* (Chief Justice) of Baghdad?

When the *Khalīfah* of Baghdad appointed Imām Abu-Yūsuf ؓ as the Chief Justice of Baghdad, his classmate, Hadrat Shaykh Ma'rūf Kar'khī ؓ (d.253/864), instantly cut ties with him. He said to him, "Please abstain from my presence because from the day you accepted the post of *Qādi al-Qo'dāt*, I fear that your sight and company may blacken my heart." *Allāhu-Akbar!* What status and words are these! Although the appointment of Imām Abu-Yūsuf ؓ as Chief Justice will only generate justice, yet Shaykh Ma'rūf Kar'khī ؓ uttered such words.

However, Imām Abu-Yūsuf ؓ did not stop visiting the great *Shaykh*. The meeting took place in a special style. When *Imām Sahib* came at night to meet the *Shaykh*, he put off all the lamps and darkened his house. The *Imām* was ordered to sit behind him in the darkness and say whatever he desired and then leave.

One day the *Khalīfah* (King) expressed his desire to Imām Abu Yūsuf ؓ that he would like to meet Shaykh Ma'rūf ؓ. He requested the *Imām* to arrange a meeting. The *Imām* said to the *Khalīfah* that he has very little hope of this meeting because if the *Shaykh* meets him in darkness then what could he say about him (the King)? Nevertheless, he told him that he would convey his message and if the *Shaykh* agrees, then he will take him along.

One night, while talking to the *Shaykh*, he mentioned the desire of the *Khalīfah*. The *Shaykh* was displeased with the request and said, "O Brother! Why do you intend to hurt me? I fear of losing my *Imān* by meeting with the King". Nonetheless, the *Imām* insisted and convinced the *Shaykh*, who agreed under certain conditions. The conditions were as follows: He must accompany you alone. The room will be dark and you will sit behind me and the King will sit behind you. The King will not talk directly to me. He will whisper to you, and you will relay it to me. The meeting will be very brief. He may then convey his *Salāms* and leave immediately.

The King was overjoyed and accepted the conditions. He followed the *Imām* and sat as ordered. After *Salāms*, he requested through Imām Abu-Yūsuf ؓ for the *Shaykh* to accept his invitation to come to the Palace.

The *Shaykh* blankly refused and said, "As far as I am concerned, the wealth of my father's estate is pure and *Halāl*. He has left enough *Halāl* money for me to live my life. If this wealth finishes while I am still alive, I will borrow some money from the estate of my *Ustāz*, Imām al-Ā'zam Abu-Hanīfa ؓ (d.150/767) and live out of it. My *Ustāz*'s wealth is *Halāl* similar to that of my father. I will only eat a little that is required to be alive". On saying this, the *Shaykh* terminated this meeting and requested the King to leave and he engaged himself in *'Ibādah*.

O Brother! *Allāh* ؓ has created this world (*Duniyah*). It is incumbent on the creation (مخلوق) not to look at it with greed. Likewise, it is also important not to strengthen ties with the wealthy and express love for them. Yes, if the love is for the Sake of *Allāh* ؓ then the *Shari'ah* has allowed this. In fact, the relationship with them must be out of absolute necessity and not for worldly gain. Such love and association does not fall in the category of worldly love. You may request the wealthy to donate some money or goods to serve and take care of the poor, destitute and orphans. One can also use such monies to perform *Hajj* and support one's family so that life can continue normally. To

accumulate such wealth is sometimes *Fard*, sometimes *Wājib* and sometimes *Mabah* or *Sunnat*. This will not be regarded as attachment to *Duniyah*.

Mawlana 'Ārif Jalāl al-Dīn Rumī (d.672/1273) has defined *Duniyah* as follows: "What is *Duniyah*? It is not to be unconscious of *Allāh* and not to abstain from clothing, silver, wife and children." Verily, one must not be unconscious of the remembrance of *Allāh* at all times.

This place is known as *Duniyah* and the love of *Duniyah* is the root of all sins. Therefore, it is important to detach one's self from it.

EIGHTH ADVICE

Do not harm the creation of *Allāh* so that you may not harm yourself. The *Hadith Sharīf* states:

﴿الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، اِرْحَمُوا أَهْلَ الْأَرْضِ يَرْحَمَكُمُ أَهْلُ السَّمَاءِ﴾

Allāh shows His Mercy on those who show mercy unto others. Show mercy on the dwellers of the earth, mercies will be shown to you from the Heavens.⁴¹

Always show mercy so that you may also receive mercy. Almighty *Allāh* has ordered you to be kind and merciful to your family, orphans, destitute, travellers, wives and children, Believers (*Muslims* in general) and fulfil their rights. One must always be obedient to this command. Beautify your conduct with love, compassion, kindness and soft-heartedness and abstain from bad.

41 Cited in *Musnad Imām Ahmad*, *Hadith* no.6478, narrated by Sayyidunā 'Abdullāh bin 'Amr ibn al-'Ās. The complete *Hadith* reads:

(6478) - حدثنا عبد الله، حدثني أبي، حدثنا سفيان، عن عمرو، عن أبي قابوس، عن عبد الله بن عمرو بن العاص، قال: قال رسول الله صلى الله عليه وسلم: قال:

﴿الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، اِرْحَمُوا أَهْلَ الْأَرْضِ يَرْحَمَكُمُ أَهْلُ السَّمَاءِ، وَالرَّحِمُ شَجَنَةٌ مِنَ الرَّحْمَنِ، مَنْ وَصَلَهَا وَصَلَهُ، وَمَنْ قَطَعَهَا بَتَّ﴾

habits such as backbiting, hatred, hypocrisy, deceitfulness, adultery, sodomy and pride. By doing this, one can develop *Malakūti* attributes (Angelic qualities) which in turn destroys *Satanic* habits. Always abstain from major and minor sins. Regular minor sins leads to major sins. The worst of creation is he who opposes the sacred *Sharī'ah*. We pray to *Allāh* to protect us from all sins because they can cause a bad and painful death. O Merciful Lord! Protect us from a bad death. Avoid bad innovations (*Bid'ah*) and do not introduce a new thing that challenges the *Dīn*. A *Bid'ati* is worse than an open transgressor (فاسق معلن). *Salāh* behind such a person is not permissible.

NINTH ADVICE

Do not be lavish when making my yearly *Fateha* ('*Urs*). Lavishness is forbidden in the *Sharī'ah* and this *Faqīr* has always avoided it. Whatever little is available, prepare it for the *Fatehah* and do not buy anything on credit for this purpose. This will result in embarrassment and worries.

Do not introduce anything new in the '*Urs* beside the traditional recitation of the Holy *Qur'ān*, *Hadith Sharīf*, *Durūd Sharīf* (*Salawāt*), *Kalimah Tayyibah*, and *Dhikrullāh*.

Do not engage in new things as done nowadays such as, fireworks display and music. Do not have *Qawwālī*. Abstain from all unnecessary expenses that are forbidden by the *Sharī'ah*. Thus, *Allāh* states:

﴿وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

And eat and drink and do not waste in lavishness for verily *Allāh* does not love those who are lavish.⁴²

42 *Al-Qur'ān al-Karīm*, Sura Al-'A'raf, Verse 31.

Abstain from all that is forbidden by the *Sharī'ah*. Although this *Faqīr*¹³ is not against the method in which the great preceding *Mashā'ikh* have listened to *Sima* (audition), at times I have also attended such functions at the *Mazār* of *Awliya*. But nowadays, all conditions laid down by the *Mashā'ikh* are totally ignored. Therefore, we have no other choice but to abstain from such *Sima*. The legality of *Sima* with all its conditions in this disturbed time no more exists. Nowadays, nobody listens to *Sima* with the conditions laid down by the illustrious *Mashā'ikh*.

Therefore, it is *Wājib* to abstain from it. However, at certain times of need, the righteous and qualified *Mashā'ikh* listen to *Sima*. They are exception due to their spiritual state hence, freedom is granted to them accordingly.

[Translator]

For details on this subject, refer to the last chapter of "*Kashf al-Mahjūb*", "Rules of Audition" by Shaykh Sayyid 'Alī bin 'Uthmān al-Hijwari (d.456/1063), better known as Data Ganj Baksh Lahori. The great *Sūfī* Master, Khawaja Sultān Nizāmudīn Awliya Mehbūb-e-Ilāhī states about "*Kashful-Mahjūb*", "If one does not have a *Murshid al-Kāmil*, he should read '*Kashf al-Mahjūb*' then he will find a *Murshid al-Kāmil*."

The Senior Master of the *Chishtiyyah Silsila*, Khawaja-e-Khajigān, *Shahensha-e-Hindustan*, Sayyidunā Khawaja Gharīb Nawāz Mo'īn al-Dīn Sayyid Hasan Chishti Ajmeri first went to the *Mazār Sharīf* of this great Shaykh at Lahore when he entered the Indo-Pak sub-continent. Here he sat for forty days in *Murāqibah* at his feet before proceeding to Ajmer. This itself tells us of the status of this great *Shaykh*.

Furthermore, refer to *Akh'bār al-Akh'yār fī Ahwāl al-Abrār*, p.176, Chapter on biography of Ḥaḍrat Khawaja Sayyid Nasirudīn Mehmūd Chirāgh Dehlawi (d.775/1373). Here the reader will find the comments of this great *Sūfī* regarding audition (*Sima*). Also refer to the *Jawāme'h al-Kilām Malfūzāt al-Sharīf* of Ḥaḍrat Khawaja Sayyid Muḥammad Geso-dārāz Banda-Nawāz al-Husainī (d.824/1421) compiled by his illustrious son, Khawaja Sayyid Muḥammad Akbar Husainī. Check chapter, Sunday 25 *Zil-Qa'dah* 802 Hijri, page no.469.

TENTH ADVICE

All the *Awrād* and *Wazā'if* of the *Barkāti* family *Mashā'ikh* of *Marehra Sharīf* must always be read according to their rules and regulation. They are as follows:

- Qur'ān al Karīm*
- Durūd Sharīf*¹⁴
- Dalā'il al-Khayrāt*
- Hisne-Hasn*
- Hirze-Yamāni (Du'ā-e-Saifi)*
- Hizb al-Bahr*
- Asma-e-Arba'in*
- Du'ā-e-Bash'makh*, etc.

Always attend the *Musjīd* to perform all five *Salāh* with *Jama'at* and continue with *Dhikr*, *Sha'ghal* and *Muraqiba*. Never deviate or oppose the path of the *Mashā'ikh* of *Khandān-e-Barkātiyya*. Adjust your external (*Zāhir*) self according to the *Sharī'ah* and your internal (*Bātin*) by following the examples

¹³ The author, Sayyid Abul Husain Nuri

¹⁴ *Durūd Sharīf* is the Urdu word for *Salawāt* on Sayyidunā Rasūlullah. Throughout this book whenever the word *Durūd Sharīf* is used please understand it as *Salawāt-alan-Nabī*.

of the illustrious *Sūfiyyah*. All *Salāh* are to be read with *Jamā'at* in the *Musjid* and the Fast of *Ramaḍān* is not to be missed unless for a valid reason.

Let the respect and honour of your *Murshid*, his family members, countrymen and servants be binding upon you. Respect and honour your parents and teachers. Always be kind and make *Du'ā* for them. Do not walk ahead or speak before your elders unless in a situation that cannot be avoided, e.g. rushing to join the *Jamā'at* in *Salāh* so that you do not miss the *Takbīr-e-Tahrīma*, etc. If the poor come to you and relate their problems, listen to them attentively and be compassionate towards them. Assist them according to your capacity. Do not show signs of displeasure towards them. Hence, adopt obedience and abstain from disobedience. Scandal is the worst of sins. Avoid it!

ELEVENTH ADVICE

Always be kind and loving to the orphans, the poor, the travellers, the servants (male and female), the sick, and the cripple. It is one of the last advices of Sayyidunā Rasūlullāh ﷺ.

Do not look at such people with inferiority. Do not give them hard labour. If there is any hard labour, assist them personally. Feed them with the same food that you eat.

Always wear the garb of your family, that is, shave off the hair on the head as it was the practice of the *Mashā'ikh* of *Marehra*. Wear the two-sided (*do-palli*) hat and tear open the one end symbolizing the letter "LA." Adopt the *Qādiriyyah* garb and tie a *Saylī* (waist-belt) around the waist. The lower garb is a pyjama or *Thah'band* with the length being just above the ankles. Put a two-yard scarf around the neck in the shape of a "LA" (لَا). Besides the pyjama, the colour of the rest of the garb must be reddish, dark brown, black or any other colour. Cloth dyed with saffron is *Harām*.

Make it a routine to read the books of *Ḥadīth*, *Tafsīr*, *Fiqh*, Principles (*Usūl*), *Tasawwuf* and *Sulūk*. Get acquainted with these books and spend most of your time studying them. Regard yourself as a follower of the *Sharī'ah* and the *Tarīqah*. Never interfere or try and change any of the rules of these Laws. Be a follower of Imām Abu-Ḥanīfa ؓ (*Hanafi*) in *Sharī'ah* and in *Tarīqah*, a disciple of Sayyidunā Shaykh 'Abd al-Qādir Jilānī ؓ (*Qādiri*). Always follow these two personalities or else the end result will be disastrous because nowadays, to abandon *Taqīd*¹⁵ (تقليد) leads to *Kufr*. Never at anytime leave the servant-ship of Shaykh 'Abd al-Qādir Jilānī ؓ. For seven generations the *Mashā'ikh* of the *Barkātī* family have been steadfast on this servant-ship and are still his humble servants. We live off his piece of bread.

Sayyidunā Ghawth al-A'zam ؓ is to be regarded as the head of all *Awliya* as Sayyidunā Rasūlullāh ﷺ is the head of all Prophets. The only factor here is that Shaykh 'Abd al-Qādir Jilānī ؓ is not *Khatimul-Wilāyah* (Seal of Sainthood) as Sayyidunā Rasūlullāh ﷺ is the Seal of Prophethood (خاتم النبیین).

We must have the belief that *Ghawth al-A'zam* Shaykh Sayyid 'Abd al-Qādir Jilānī ؓ is the highest-ranking *Walī* amongst the *Awliya* fraternity that were before him, his contemporaries, and after him. *Allāh* ﷻ ordered Sayyidunā Ghawth al-A'zam ؓ to declare:

﴿قَدَمِيْ هَذِهِ عَلَي رَقَبَةِ كُلِّ وَلِيٍّ اِلَّا اِلَٰهَ﴾

*My foot is on the necks of all the Awliya.*¹⁶

He announced this in full consciousness. He was directly ordered by *Allāh* ﷻ to publicly make this declaration. Any *Walī* who rejected this order was stripped of his *Wilāyah*.

¹⁵ To follow the path of any one of the four *Imāms* of Jurisprudence.

¹⁶ Refer *Bahjat al-Asrār* of Imām Abu al-Ḥasan 'Alī al-Sharā'ī al-Shatnuffi ؓ

Nowadays, some ignorant *Sufis* say that this declaration was made in a state of unconsciousness (سکر) and, therefore, it is not to be regarded as authentic and binding. They also say that if this declaration was authentic, then the word *Walī-Allāh* only refers to the contemporary *Awliya* of his time and all those who were present in that gathering. This did not include the *Awliya* before and after him. These ignorant *Sufis* do not apply this declaration to the general *Awliya*. They limit it to a select few. Their baseless reason is that if this is applied to all the *Awliya*, then the status of Shaykh 'Abd al-Qādir Jilāni ؒ will excel the status of all *Awliya*. The only exclusion here will be the Prophets who are above the status of all Angels, *Jinns*, mankind and all creation. It will also excel the status of the former noble *Sahaba* fraternity and the distinguished *A'imma*h of the *Ahle Bayt*. In the latter *Awliya* it will also surpass the rank of Sayyidunā Imām Mehdi ؒ whose excellence is evident from the traditions of *Hadith Sharīf*. How could this be possible that Shaykh 'Abd al-Qādir Jilāni ؒ be greater in status than all these luminaries? Therefore, to avoid this disaster we have to accept that this declaration only refers to the *Awliya* of his time and not more.

I (Sayyid Abul-Husain Ahmad Nūri ؒ) say that the above claim of these ignorant *Sufis* is totally false and their arguments are based on ignorance and disrespect. They have no share in *Wilāyah* or spiritual knowledge. Their Sainthood will be nullified as it happened to *Shaykh San'ah*. If anyone has doubts and say that other *Awliya* also made such declarations, so why should it be exclusive to Sayyid 'Abd al-Qādir Jilāni ؒ? The answer to this is as follows:

Firstly, no *Walī* in full consciousness made or shall make such a declaration and no *Walī* was commanded by *Allāh* ؒ to do this. This is exclusive to Sayyidunā Ghawth al-A'zam ؒ. No *Walī* before him ever made such a claim. How could we even consider such baseless arguments as true? Even for argument sake we accept their point, then too, there is no trace of continuity recorded of such declaration and no approval and confirmation from the general *Awliya* fraternity. So how can we claim authenticity and proof?

On the contrary, there are many of the *Awliya* and *'Ulama* to confirm the declaration of our master, Shaykh 'Abd al-Qādir Jilāni ؒ, especially of the reigning King of Hindustan, *Khawaja-e-Khawajagān*, Sayyid Mo'inudīn Hasan Chishti Sanjari Ajmeri Gharīb Nawāz ؒ, who is unanimously regarded as the highest ranking *Walī* in the Indo-Pak sub-continent. He says: "When I heard this declaration of Sayyidunā Ghawth al-A'zam ؒ, I instantly went into a state of spiritual joy and said, 'O Master! Your feet are not only on my neck but also on my eyes and head'. There was no *Walī* from east to west and north to south that did not accept this command. They all confirmed and accepted the status and station of the great Ghawth."

Therefore, the confirmation of all the *Awliya Allāh* and especially of *Sultān al-Hind* Ḥaḍrat Khawaja Gharīb Nawāz ؒ authenticates the superiority of Sayyidunā Ghawth al-A'zam ؒ to the highest level.

IMPORTANT NOTE

I have quoted the words of *Sultān al-Hind* ؒ from the famous *Kitāb, Tafrīḥ al-Khā'tir fī Manāqib Shaykh 'Abd al-Qādir*

تفریح الخاطر فی مناقب شیخ عبدالقادر

The author of this *Kitāb* is Shaykh 'Abd al-Qādir bin Shaykh Muḥiyy al-Dīn Irbilī ؒ who compiled it on the instruction of his *Murshid al-Kāmil*, Sayyid 'Abd al-Qādir Gharībullah bin Sayyid 'Abd al-Jalīl Hasanī al-Husainī Ahmadabīdī ؒ.

The above words are recorded in the eleventh chapter of this book concerning Khawaja Gharīb Nawāz ؒ that he received spiritual blessings and favours from Sayyidunā Ghawth al-A'zam ؒ.

It is also recorded in *Latā'if-ul-Gharā'ib* (لطائف الغرائب), written by Qutb al-Khalā'iq, Qudwatul-Mashā'ikh, Sayyid Mīr Muḥammad Ḥasani Banda Nawāz Geso-Darāz ؎ (d.825/1422). He reports from his Murshid al-Kāmil, Qutbul-'Ālam, Khawaja Nasīrudīn Mehmūd Chirāgh Dehlawi ؎ (d.785/1384) as follows: "When Allāh ؎ ordered Shaykh, 'Abd al-Qādir Jilāni ؎ to announce, 'My foot is on the necks of all Awliya-Allāh', then all the Awliya of the world bent their necks under the feet of the great Ghawth. At that time, Khawaja Mo'inudīn ؎ (d.633/1236) was a young man meditating in a cave of a mountain in Khurasān. When he heard this command, he quickly bent his head before the other Awliya could.

"He bent so low in submission that it touched the ground and said, 'O Master! Your feet are also on my head'. Allāh ؎ exposed my action to the great Ghawth in Baghdad who publicly announced: 'The son of Ghiyāth al-Dīn (Father's name of Gharīb Nawāz) acted swiftly and bent his head under my feet before any Wali of Allāh could. He has displayed great humility and Adab¹⁷, and hence, earned himself the station of Mehbūb (Beloved) from Allāh ؎ and His Rasūl ؎. Shortly, the spiritual kingdom of Hindustan will be entrusted to him.' Everything happened as Sayyidunā Ghawth al-A'zam ؎ had predicted."

Shaykh Muḥammad Jamāludīn Sohrawardī ؎ records in his Kitāb, *Sayr al-'Ārifīn* (سير العارفين), that once Khawaja Mo'in al-Dīn Chishtī ؎ met with Sayyid 'Abd al-Qādir Jilāni ؎ on some mountain. He spent 57 days in the company of

¹⁷ Right behaviour. Sometimes they intend by this the behaviour proper to the Sacred Law, sometimes the behaviour proper to service, and sometimes the behaviour proper to the Real. The behaviour proper to the Sacred Law is to remain within its forms. The behaviour proper to service is to pass away from seeing it, together with the greatest strivings in it. The behaviour proper to the Real is to know what is yours and what is His. The possessor of Adab is one of the People of Vitality, the willing workers (*Ahl al-nishāt*).

the great Ghawth and received great Barkāt and spiritual enlightenment from him.

Sayyid Ādam Naqshabandī ؎ reports in his book, *Nukātul 'Asrār* (نكات الاسرار), that once in the Majlis of Khawaja Farīdudīn Ganje Shākar ؎ (d.668/1270) the same topic was raised. Khawaja Farīd ؎ said, "If I were present at that time when the Grand Ghawth made this declaration, I would have placed his sacred feet on my neck and boastfully said, 'Your Majesty's sacred feet is also on the pupil of my eye'."

Shaykh Nūrullāh, who is the grandson of Shaykh Ḥasan Qutnī ؎, writes in his book, *Lata'if-e-Qādiriyyah* (لطائف قادريه), that Khawaja Mo'in al-Dīn ؎ requested from Sayyidunā Ghawth al-A'zam ؎ the Kingdom of Iraq. He replied, "I have given Baghdad to Shaykh Shahābudīn 'Umar Sohrawardī ؎ (d.632/1235) and, therefore, I bestow Hindustan to you".

May Almighty Allāh ؎, the Supreme, be pleased with them!

One day, a noble member of the Sābiri Chishti family commented to me regarding the declaration of the great Ghawth. This is how he interpreted it: "This command encompasses all the Awliya who had passed away before him, his contemporaries and all those who will come after him. This excludes those who are unanimously agreed as superior in creation. There is a consensus of the Ummah on this and they are the Prophet fraternity including Nabī 'Isā ؑ who will return to earth. It is an agreed fact that the Prophets hold the highest rank in the entire creation so they are excluded from this group. In general, the Sahāba, Ahle-Bayt and illustrious Imāms fall under this group, but in a very special way.

- ❖ Firstly, the feet of Sayyidunā Ghawth-e-A'zam ؑ on their shoulders is like a compassionate father who carries his beloved son on his shoulders, which does not signify that the status of the son exceeds that of the father. This is similar to the incident when Sayyidunā Rasūlullāh ؑ carried Sayyidunā 'Alī ؑ on his sacred shoulders and ordered him to break the idols in the Kā'bah. On another occasion, the Holy Prophet ؑ lovingly carried Imām Hasan ؑ and Imām Husain ؑ on his shoulders. The same will apply above.
- ❖ Secondly, concerning the feet on the shoulders of his contemporaries and those to be born after him is like the feet of the father on the shoulders of the son. In this manner, there will be no harm or objection to generalize the command of Sayyidunā Ghawth al-A'zam ؑ."

This is what my respected Sābiri brother had to say. Now, I (Sayyid Abu al-Husain Ahmad-e-Nūri) say that to an extent, this interpretation is possible, but what is the need for it because the words of Ghawth al-A'zam are clear and explicit and needs no interpretation. It states:

﴿قَدَمِي هَذِهِ عَلَى رِقَابِ كُلِّ وَلِيِّ اللَّهِ﴾

My foot is on the necks of all the Awliya.¹⁸

The word "Walī-Allāh" is used which says the whole story. It encompasses the Awliya fraternity only. Prophets are known as Ambiya. Sahāba are called Sahāba. Ahle-Bayt are called Ahle-Bayt, they all have their own status. They will be obviously excluded by the word "Walī-Allāh." The others are not known as Awliya. They are called Ambiya, Sahāba, Ahle Bayt, and A'imma-e-Ahle-Bayt, etc..

¹⁸ Refer *Bahjat al-Asrār* of Imām Abu al-Hasan 'Alī al-Sharā'ī al-Shatnufī ؑ

Therefore, the word "Walī-Allāh" strictly refers to all the noble personalities of this Ummah excluding the above groups. It is stated in *Nafhāt al-Uns* (نجات الأنس) that after the sad *Wisāl* of Sayyidunā Rasūlullāh ؑ the Companions of Sayyidunā Rasūlullāh ؑ held higher status than the general public. Therefore, they were called *Sahāba* and nothing else.

This title became exclusive to them with the result that they became a special group. After this, those who saw and sat in the company of *Sahāba* were called *Tāba'in*. The group that benefited from the *Taba'in* was called *Tab'a-Tābi'in*. After them, great personalities appeared in the Ummah. They were given various names, such as, *Zāhid*, *Faqih*, *'Arif*, *Sufi*, *Muhaddith*, *Mujtahid*, etc. Some were given special names such as *Sufiyyah* and *Arbābe-Tasawwuf*.¹⁹ These titles were introduced in the year 200 *Hijri* and the first person to be given the title of "*Sufi*" was Shaykh Abu-Hāshim ؑ.²⁰ So, by the word "Walī-Allāh", certain groups, e.g. *Ambiya*, *Sahāba*, *Ahle Bayt* and *A'imma*, are automatically exempted.

¹⁹ Sufism /*Tasawwuf*. Attachment to the behaviours of the Sacred Law outwardly and inwardly. It is the divine character (*Al-khuluq al-ilahiyah*). The term may be applied to the cultivation of noble character traits and the avoidance of trivial ones. *Arbābe-Tasawwuf* are the travellers of this Spiritual Path.

²⁰ Cited in *Nafhāt al-Uns*, p.35. Shaykh Abu-Hāshim Sufī ؑ was born in Kūfa but later took up permanent residence in Syria. He was a contemporary of Shaykh Sufyān al-Thawrī ؑ (d.161/778). Shaykh Sufyān al-Thawrī ؑ states: "لولا أبو هاشم الصوفي ما عرفت دقائق الزيادة" "Had it not been for Shaykh Abu-Hāshim, I would not have understood the finer points of *Riyāh* (hypocrisy / boostfulness)." He further said: "I did not know what or who was a Sufī until I met Shaykh Abu-Hāshim." I could not source out the birth and death of this great Walī of Allāh. [Translator]

OBJECTION

Some people say that the status of *Shaykh al-Mashā'ikh*, Sultan Nizāmudīn Mehbūbe-Ilāhī ؒ, is greater in status to *Sayyidunā Ghawth al-A'zam* Shaykh 'Abd al-Qādir Jilānī ؒ. Their baseless reason is that Khawaja Nizāmudīn's title is "*Meḥbūb-e-Elāhī*", which refers to the Divine Being of *Allāh* ؑ and Sayyidunā Ghawth al-A'zam's ؒ title is "*Meḥbūb-e-Subḥānī*", which refers to the Attributive Status of *Allāh* ؑ. So, reference to the Being (ذات) is greater than that to the Attributive Status (صفات).

ANSWER

The title of Nabī 'Isā ؑ is "*Rūḥullāh*" and one of the titles of Sayyidunā Rasūlullāh ؐ is "*Rūḥul-Ḥaqq*". What do they have to say about this? Do they also regard Nabī 'Isā ؑ as greater in status to Sayyidunā Rasūlullāh ؐ? It is a known fact that the most beloved of *Allāh* ؑ is none other than *Sayyid al-Meḥbūbīn*, Sayyidunā Rasūlullāh ؐ. This is one of his most exclusive statuses. If anyone received any share of this high exclusive status, then it is a shadow of the exclusivity of the beloved of *Allāh* ؑ.

Sayyidunā Rasūlullāh's ؐ title is "*Ḥabībullāh*" which is a "*Friend of Allāh* ؑ". When the shadow of this Divine Station flashed on our Master, Sayyidunā Ghawth al-A'zam Shaykh 'Abd al-Qādir Jilānī ؒ, he was given the title of "*Meḥbūb-e-Subḥānī*". The spiritual enlightened servants are well aware of this secret. After Shaykh 'Abd al-Qādir Jilānī ؒ, Khawaja Sultan Nizāmudīn ؒ was blessed with this gift. So the great *Khawaja* abstained from referring to the Attributive Qualities in absolute respect and avoided similarity to the King of

the *Awliya*, Sayyidunā Shaykh 'Abd al-Qādir al-Jilānī ؒ. Instead, he made reference to the Being of *Allāh* ؑ (ذات), he adopted the title of "*Meḥbūb-e-Elāhī*". Though this is an exclusive station of Sayyidunā Rasūlullāh ؐ, but no one can ever claim similarity to him or his august status.

This is similar to a narration found about the steps of the Sacred *Mimbar*. It is recorded in the *Ḥadīth Sharīf* that the Pulpit (*Mimbar*) of Sayyidunā Mustafā ؐ had three steps and the Noble Prophet ؐ always ascended on the top step to deliver his *Khutbah*. After him, Sayyidunā Abu-Bakr al-Siddīque ؓ used the second step, and likewise, Sayyidunā 'Umar al-Farūq ؓ used the third step.

Then came the *Khilāfat* of Sayyidunā 'Uthmān al-Ghanī ؓ. He ascended to the top step to deliver his *Khutbah*. The *Sahāba* inquired why he had used the top step of Sayyidunā Rasūlullāh ؐ?

He replied, "*There was no step below the third that I could stand on. If I used the third step then there could be a danger of the thought of similarity to Sayyidunā 'Umar ؓ and the same in the second concerning Sayyidunā Abu-Bakr ؓ. So, I adopted the first step because no one could dare to have the thought of claiming similarity in any way to Sayyidunā Rasūlullāh ؐ.*"

However, since the *Sūfiyyah* regard all the Attributive Status as the Actual Being, so both the references will result in the same essence. These are very intricate and sensitive points and the general public is advised not to indulge in them. It is foolish to give priority to "*Meḥbūb-e-Elāhī*" over "*Meḥbūb-e-Subḥānī*". Each of them has his status. There is an undisputed consensus of the *Awliya* regarding the unique seniority and pre-eminence of Sayyidunā Ghawth al-A'zam ؒ. Therefore, it is an agreed fact which cannot be changed due to ignorance. Similarly, the excellent titles of these two Beloved Servants of *Allāh* ؑ cannot exceed the Lofty Status of the noble *Sahāba* and illustrious *Ahle-Bayt* ؑ.

مَوْلَى الْعَالَمِينَ

رَبِّ لَيْسَ وَلَا تَعْسَرَ رَبِّ تَمَّ الْخَيْرُ وَبُرِّ

Image of original Na'lain Sharf
preserved in the Topkapı Museum



SECOND LUSTRE

CONCERNING THE BELIEF OF AHLE-
SUNNAT

SECOND LUSTRE

CONCERNING THE BELIEF OF AHLE-SUNNAT

Beloved! May *Allāh* ﷻ guide you! Bear this in mind that the basis of all success is true beliefs. Incorrect beliefs are the reason for *Allāh's* ﷻ displeasure and the path to *Jahannam*. May *Allāh* ﷻ protect us as He is Oft-Forgiving and Most Merciful.

A person with incorrect beliefs cannot reach his goal despite all his 'Ibadah. He is similar to a person who intends to go to the *Kā'bah* but shows his back to it. The more he runs from the *Kā'bah*, the further he gets from it. It is necessary to have your beliefs in conformation to the *Madhab* of *Ahle Sunnah wa Jamā'ah* and become a true *Sunni Muslim* before stepping into the mystical world. It is not possible otherwise to reach the closeness of *Allāh* ﷻ.

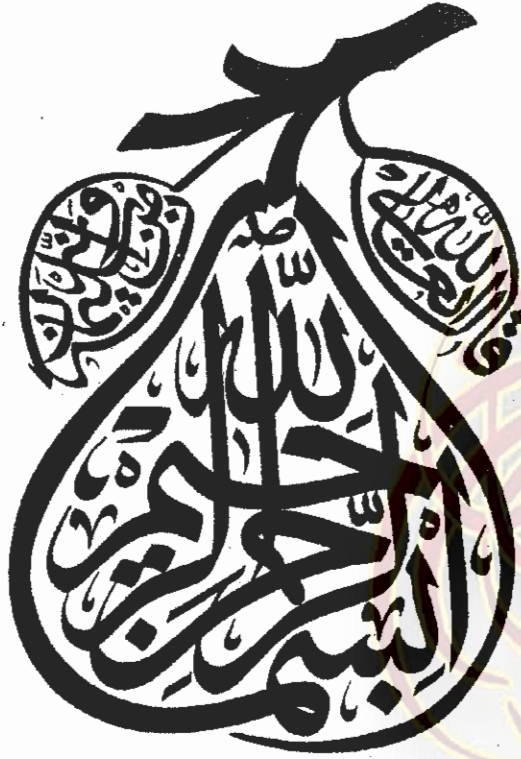
This *Faqīr* [Sayyid Abu al-Husain Ahmad al-Nūrī] has compiled a brief *Kitāb* with great benefits on this topic which I named *Al-Asl al-Musaffah fi-Aqā'id Arbāb Sunnat al-Mustafa*,

(العسل المصفى في عقائد ارباب سنة المصطفى)

Here, I will quote some marginal notes of Shaykh-e-Muhaqqiq, Imām 'Abd al-Haqq Muḥaddith Dehlawi's ﷻ famous *Kitāb*, *Takmil al-Imān*, so that my book does not miss out important issues. May the Merciful *Allāh* ﷻ give us *Tawfiq*. *Āmīn!*

FIRST NŪR

The reality of every creation has been exposed. The entire universe was created and shall one day perish. It was created by One Creator Who is Eternal and *Wājibul-Wojūd* i.e. His Infinite Existence is compulsory. *He* is Ever-Living, All-Powerful, All-Knowing, does as *He* Pleases, one who Speaks,



Hears, and Sees every atom in the universe. All **His** ﷻ Qualities are Eternal. No creation is associated or is in partnership with **His** Divine Being. **He** ﷻ is Independent and everything is dependent on **Him**. **He** ﷻ has no physical shape nor is **He** an atom. **Allāh** ﷻ does not have to ponder over how to create. **He** ﷻ creates by His Divine Power of "Kun". No one can limit **His** Powers. **He** ﷻ has no bounds and is not limited to place or time. There is nothing like unto **Him**. **He** ﷻ is Unique and Matchless. **He** ﷻ is Independent and has no assistants. **His** ﷻ Eternal Majestic Qualities are always with **His** Divine Being. **He** ﷻ is faultless and free from all weaknesses. *Insha-Allāh!* In *Ākhirah*, the Believers (مؤمنين) will be blessed with **His** ﷻ Divine Spectacle. **He** ﷻ is the Creator and Organizer of everything. There is no supreme ruler besides **Him** nor does **He** care or depend on anyone to do **His** Work. Good is that which the *Shari'ah* accepts, and bad is what the *Shari'ah* rejects.

There are creations of **Allāh** ﷻ that are known as Angels. They have many wings. Amongst them are Jibra'il, Mikā'il, Isra'fil and Izra'il ﷺ. Each one of them has a specific station and duty. They never disobey any duty given to them by **Allāh** ﷻ. They do only what they are ordered.

There are many *Kitābs* of **Allāh** ﷻ, which He revealed to His *Rasūls*. Amongst them are the *Torah*, *Zabūr*, *Injil* and the *Qur'ān*. **He** is the Creator of all the actions of man, and hence, *Kufr* and sins are from His ordainment and *Taqdīr*. But, the sins and *Kufr* of his servants displease Him. (*The Taqdīr of Kufr and sin is a different thing and to be pleased with it is totally a different thing*). **He** gives guidance to whom ever **He** pleases and leads astray those whom **He** ordains. There is punishment in the grave for the *Kāfir* and *Fāsiq* (transgressor) and peace and comfort for the obedient Believer. **Allāh** ﷻ knows all the actions of man and **He** does as **He** pleases. The questions which are asked in the grave by the Angels, Munkar and Nakīr, are *Haqq* (true). *Hisāb* (Questioning), on the Day of Judgement, *Hawd al Kauthar* (Fountain of Eternal Water), *Sirāt* (Bridge over Hell), *Shafā'at* (Intercession), *Jannah* (Heaven) and *Jahannam* (Hell) are all *Haqq* (true). In fact, all the signs of

Qiyāmah and the happenings of the Hereafter which were foretold by Sayyidunā Rasūlullāh ﷺ are *Haqq* (true).

To bring *Imān* after witnessing the Punishment of **Allāh** ﷻ is not valid. Major sins do not strip a *Muslim* of his *Imān* and he will not be sentenced to the Fire of Hell forever because of this sin even though he did not repent from it before death. **Allāh** ﷻ will not forgive anyone who commits *Shirk*. But, besides this, **He** may forgive any other sin or person as **He** pleases.

Allāh ﷻ has appointed from the human race Prophets and sent them with glad tidings to mankind. They also warned man of the Punishment of **Allāh** ﷻ for disobeying **Him**. The first Prophet to come to this world was Sayyidunā Nabī Ādam ﷺ and the last and final Prophet is Sayyidunā Muḥammadur Rasūlullāh ﷺ. Numerous Prophets (it is best not to suggest a figure) came with the commands of **Allāh** ﷻ. They correctly conveyed the Message of **Allāh** ﷻ to the people and always spoke the truth. All Prophets are pure and *Ma'sūm* (sinless).

The most excellent and highest ranking amongst the Prophets is our master, the most beloved of **Allāh** ﷻ, Sayyidunā wa Mawlāna Muḥammad Mustafa ﷺ. He was sent as a Prophet to the entire universe and the entire creation of **Allāh** ﷻ. His *Shari'ah* is complete and most perfect. His appearance and message cancelled all other religions and *Dīns*. His *Ummah* is the best of all *Ummahs*. **Allāh** ﷻ had taken him physically in full consciousness into the skies and even higher, to where **He** ordained. This is known as *Me'rāj* and it is *Haqq* (True).

His *As'hāb* (Companions) are more excellent than the *As'hāb* of the previous *Ummahs*. The excellence of his *As'hāb* is in accordance to the pattern of

*Khilāfat*¹. Excellence here refers to the multitude and abundance of *Thawāb* (virtues).

After the status of the *Khulāfa-e-Arb'a*, the next in rank are the remainder of the *'Ash'ara-e-Mubash'shara*², thereafter the *As'hāb Bayth al-Ridwān*. Sayyidah Fātima ؑ is the leader of all women and Sayyidunā Imām Hasan ؑ and Sayyidunā Imām Husain ؑ are the leaders of all the youth of *Jannah*. After the physical passing on of Sayyidunā Rasūlullāh ؑ, the office of *Khilāfat* remained for 30 years, and thereafter kingdom and kingship began. We are ordered to always remember every *Sahāba* with honour and respect. Disrespect to any *Sahāba* is not tolerated in *Islām*. The differences that occurred by *Mujtahids*³ are not regarded as a sin. They are exempted for that. The *Rasūl* sent to mankind is superior to the *Rasūl* of Angels and the *Rasūl* of Angels is superior to the general *Muslims*.

The *Karamāt* (miracles) of *Awliya* are *Haqq*. No matter how great a *Wālī* may be, he cannot reach the status of a Prophet. No man can reach any status whereby he becomes exempted from the Laws of *Sharī'ah*⁴. The *Du'ās* and charity of living *Muslims* can benefit the deceased *Muslims*. This is known as "*Esāl-e-Thawāb*".

REMEMBER!

It is *Allāh* ؑ who accepts your *Du'ās* and fulfils your needs. It is *Kufr* to

¹ Sayyidunā Abu-Bakr ؑ, then Sayyidunā 'Umar ؑ, then Sayyidunā 'Uthmān ؑ and then Sayyidunā 'Alī ؑ.

² Sayyidunā Abu Ubayda ibn Jar'rāh ؑ, Sayyidunā Sa'īd ibn Zayd ؑ, Sayyidunā Sa'ad ibn Abī-Waqqās ؑ, Sayyidunā 'Abd al-Rahmān ibn Ouf ؑ, Sayyidunā Zubair ibn 'Awām ؑ and Sayyidunā Talha ibn 'Ubaidullāh ؑ.

³ Senior Jurists who codified the Laws of *Islamic Jurisprudence*, namely, Imām Abu-Hanīfā ؑ, Imām Shafā'ī ؑ, Imām Mālik ؑ, Imām Aḥmad ibn Hambal ؑ.

⁴ There are few cases of exemption that can be obtained from the books of *Sharī'ah*.

regard any minor or major sin as insignificant or *Halāl*. It is *Kufr* to disrespect and mock the *Sharī'ah*. It is also *Kufr* to acknowledge the predictions of non-*Muslim* astronomers and gypsies. It is also *Kufr* to become disillusioned with the *Rahmah* of *Allāh* ؑ. To become fearless of *His 'Azāb* (punishment) is also *Kufr*. *Imān* lies between hope and fear. Always be aware that *Allāh* ؑ punishes very severely, and verily, *He* is Most Compassionate and Merciful ؑ.

SECOND NŪR

It is the belief of the *Ahle-Sunnah* that all the Knowledge of Unseen (علم الغیب) is Personal and exclusive to Almighty *Allāh* ؑ. Whatever Knowledge of the Unseen possessed by the Prophets and *Awliya* is not personal (ذاتی). They are bestowed upon them and entrusted with it by *Allāh* ؑ (عطائي). We believe that Almighty *Allāh* ؑ Sees and Hears everything, but this Seeing and Hearing is not dependent on physical eyes or ears. They are His Divine Status.

THIRD NŪR

It is our belief that only Prophets and Angels are *Ma'sūm*. No *Wālī* is *Ma'sūm* (sinless) even though he may be elevated to the higher stations of *Wilāyah*, e.g. A *Qutb* or *Ghawth*, so much so that even the noble *Sahāba* and *Ahle Bayt* رضوان الله تعالى عليهم اجمعين are not *Ma'sūm*. However, all these personalities are regarded as "protected" (محفوظ), i.e. *Allāh* ؑ Divinely protects them from sinning.

FOURTH NŪR

The message (خبر) of all Prophets is regarded as the message of *Allāh* ؑ which is certain and creates certainty. To acknowledge and testify on this is called *Imān*. Anyone who rejects any word of a *Nabī* is a *Kāfir*. This rule

does not apply to the words of a *Walī* and its rejection is not *Kufr* (but can lead to *Kufr*). The *Khabar* (information) of a *Nabī* is absolutely *Haqq* (true). It has no doubt whatsoever in it.

FIFTH NŪR

If a *Sālik*³ perceives anything in a dream or *Murāqiba*, he has to evaluate it according to the scale of the Holy *Qur'ān* and *Sunnah* (i.e. *Sharī'ah*). If it is in accordance to the *Sharī'ah*, then accept it or else reject it and pay no heed to it. Any rejection or opposition to the sacred *Sharī'ah* is satanic interference (وسوسة).

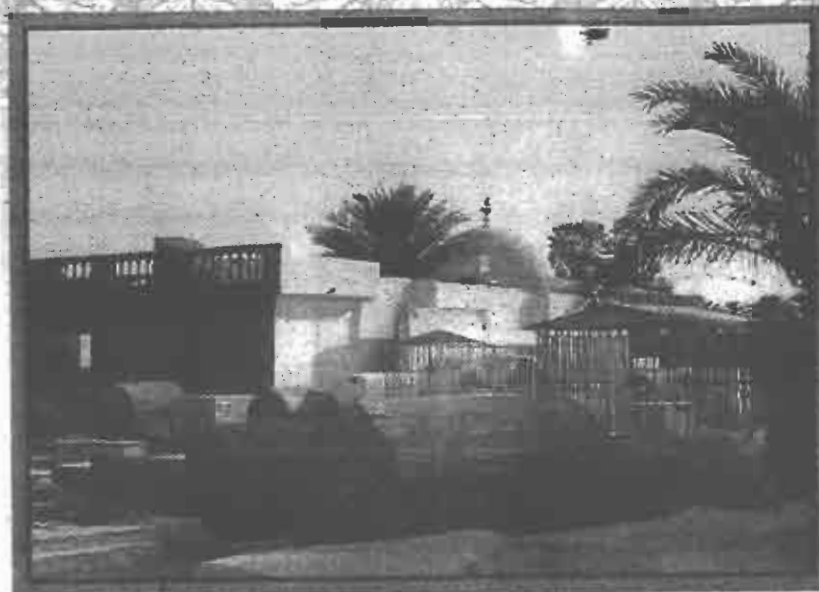
SIXTH NŪR

Do not curse anyone though he may be a *Kāfir* or *Mushrik*. We are not aware of his *Khātima* before death. There is a possibility in his last moments that he may bring *Imān*. If by the virtue of the *Sharī'ah* he is worthy of curse, then there is no harm in cursing him, otherwise your curse will return on you. It is permissible to curse a **certified** *Kāfir* or *Mushrik*.

WARNING

The meaning of curse is to say: "O *Allāh* ﷻ! Keep certain person away from Your mercy and deprive him of Your bounties so that he may not obtain Your sympathy in the Hereafter." Such distance from mercy is certainly for a *Kāfir* or *Mushrik* but nothing is known about the condition of his *Khatimah* (last moments of death), whether he will die in a state of *Kufr* or *Imān*. Surely a *Kāfir* will be regarded as a *Kāfir* and a *Mushrik* as *Mushrik* etc, but we should avoid cursing anyone!

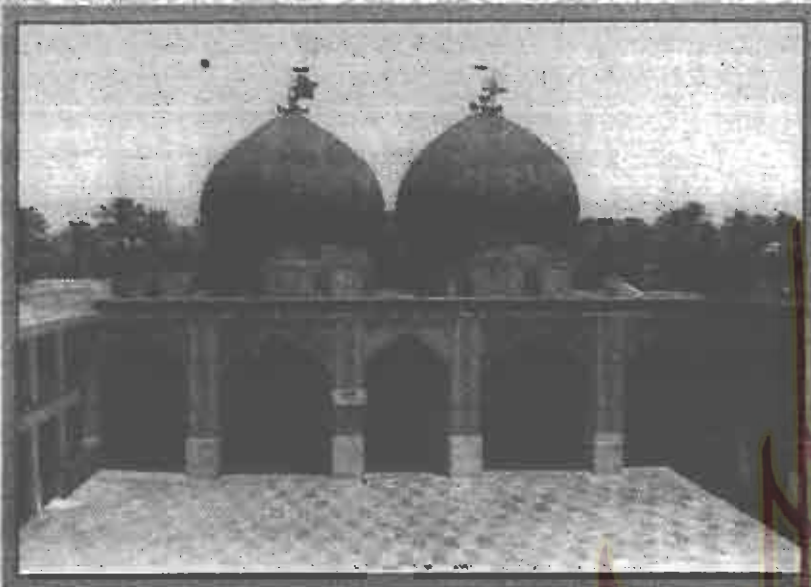
³ The traveller of the Spiritual Path. The one who traverses the stages by his state, not by his knowledge, so that for him knowledge is experience ('*Ayn*).



Mazār al-Sharīf of Sayyiduna Miqdaad bin Aswad al-Kindi
Sahabī ﷺ (Miqdadiyya Iraq)



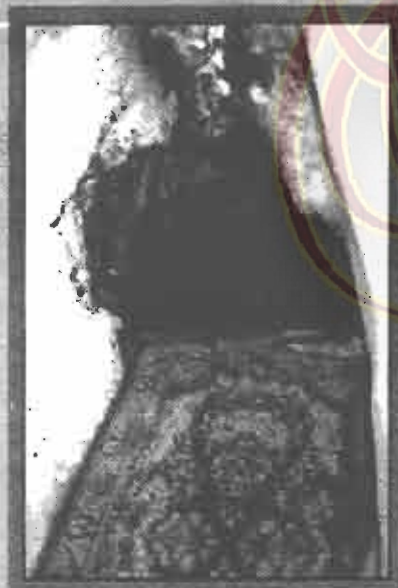
Sayyiduna Imam Ali Akbar ﷺ Ibn Sayyiduna Imam Hasan ﷺ
Mosul Iraq



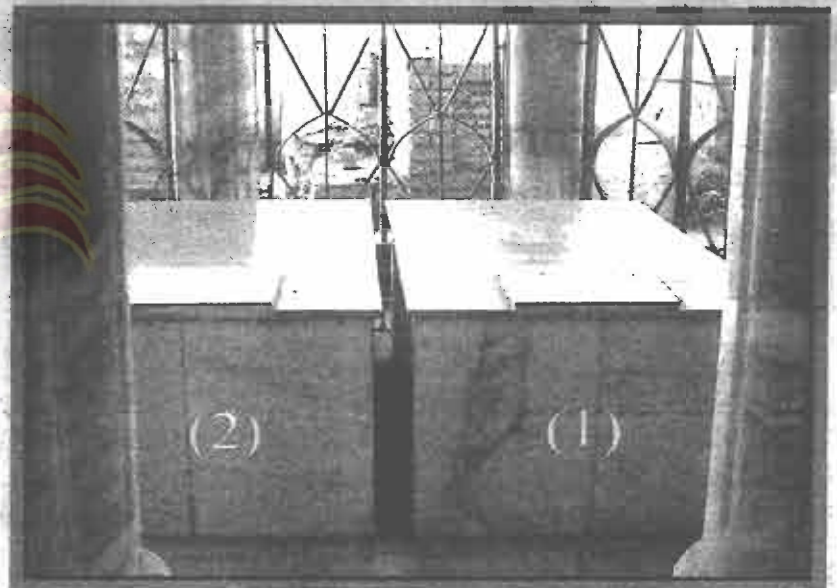
Two Sons of Sayyiduna Imam Muslim bin Aqeel ؓ
Sayyiduna Muhammad & Oun martyred by the Yazidies
near Karbala Iraq



Mazār al-Sharif of Sayyiduna Nabi Yunus ؓ
Mosul Iraq



Cave Birth place of Sayyiduna Ebraheem Khaleelullah ؓ



(1) Imam Sayyid Mehmoos Shahaabudin Alusi ؓ &
Author of Tafseer Ruhul-Ma'aani &
(2) Shaykh Sayyid Muhammad al-Durwesh Alusi ؓ (Baghdad Iraq)

SEVENTH NŪR

Always carry out the duties of *Islām*. Perform your daily *Salāh* punctually.

Observe Fast in the month of *Ramadān*. Perform *Hajj* when finance allows you and pay your *Zakāt* correctly. Always be steadfast on the beliefs of the *Ahle Sunnah wa Jamā'at*. Of the seventy-three groups, only this group will receive salvation and the rest will go to the Fire of Hell. Imām Abu- Ḥanīfa Kufī ؓ was asked about the identification of the *Ahle Sunnah wa Jamā'at*. He replied, "You must regard Sayyidunā Abu-Bakr as-Siddique ؓ and Sayyidunā 'Umar al-Farūq ؓ as excellent and love Sayyidunā 'Uthmān al-Ghanī ؓ and Sayyidunā 'Alī al-Murtudāh ؓ, and also regard the *Masāh* on socks as permissible. This means that the excellence of *Khat'nian*⁶ (خَتْنِیْن) is lesser than that of *Shaykhain*⁷ (شَيْخَیْن). But it is important to love all four of them". My exalted forefather, The Cardinal Pole of noble Saints (*Qutb*), Sayyidunā Mīr Sayyid 'Abd al-Wāḥid Bīlgrāmī ؓ (d.1017/1509), has specified this accordingly in his book, *Sab'ah Sanābil*⁸. Refer to it for details.

EIGHTH NŪR

It is the consensus of all the Righteous Scholars that before the

⁶ They are the two son-in-laws of the Holy Prophet ﷺ, Sayyidunā 'Uthmān ؓ and Sayyidunā 'Alī al-Murtudāh ؓ.

⁷ They are Sayyidunā Abu-Bakr ؓ and Sayyidunā 'Umar al-Farūq ؓ.

⁸ *Sab'ah Sanābil Sharīf* was written by 'Arīf-e-Billāh Qutb al-īrshād al-Sayyid Mīr 'Abd al-Wāḥid al-Husainī Bīlgrāmī ؓ (d.1017/1509) and is rated as a masterpiece in *Tasawwuf*. It was originally written in the *Farsi* language and later translated by other scholars into *Urdu*. This book is held in high esteem by the *Mashā'ikh* of the Indo-pak sub-continent as it was presented to Sayyidunā Rasūlullāh ﷺ who not only acknowledged it but was very pleased with it. The great *Chishtī Sufī* Master, Ḥadrat Khawaja Sha Kalīmullāh Chishtī Shajāḥānābādī ؓ was present in his *Muraqibah* when this presentation took place. Refer: *Asah al-Tawārikh*, Vol.1, p.168, and *Ma'āthir al-Kiram*, p.29, etc.



Sayyidunā Zubeir ibne Awaam Sahabī ؓ
One of the Ashara-e-Mubashsara (Basra Iraq)



Maqaam of Sayyidunā Ali al-Murtudāh ؓ where he rested
while in Jihad with the united Persian and Roman Empires
The Fort of Heet Iraq

announcement of Prophethood, every Prophet of *Allāh* was free and pure of *Kufr*, *Shirk*, lies and all other sins and defects. And after *Nubuwwah* they are pure of all intentional sins even though they be minor. They are also free and pure of any errors or forgetfulness in conveying the Message of *Allāh* to humankind. May *Allāh* shower his choicest Blessings and Mercies upon them all.

NINETH NÚR

No *Wālī* has reached, or will ever reach the status of a Prophet no matter how great a *Qutb*, *Ghawth* or *Siddique* he may be. No *Muslim* will be exempted from any major sin before his death. There are no such exemptions in the Laws of *Sharī'ah* for anyone. This *Ayah* of the Holy *Qur'ān* is explicit:

﴿وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ﴾

And worship your Lord until there come unto you the moment of certainty (Death).⁹

Therefore, the '*Ulama* have interpreted "*Yaqīn*" (Certainty) as death. It is only after death that this certainty can be achieved because one becomes free from the restriction of the *Sharī'ah*. The eminent *Sūfī* fraternity never opposes the basic beliefs of the external '*Ulama* (علماء ظاهر). In fact, it is a top priority in *Tasawwuf* to have correct and sound beliefs on all the *Aqā'id* of the *Ahle Sunnah wa Jamā'at*. Some ignorant *Sufis* believe that the *Awliya* attain the station of *Yaqīn* (Certainty) in their lifetime. Therefore, they become free from the restrictions of the *Sharī'ah*. These thoughts are incorrect and are due to ignorance, stupidity and pride. These are the very people who ignore the advice and explanation of the illustrious Masters and obey the deceitful *Shaytān*. Hence, they become entangled in the web of heresy and pay no attention to their *Salāh*, Fast and other *Fard* duties of *Islām*. Follow the example of Sayyidunā Rasūlullāh who though is the most excellent creation, lived a simple and normal life in this world. Yet, he never excused himself from the *Fard* duties to *Allāh*. But, these misguided, who are no comparison to the Mighty Sun (Sayyidunā Rasūlullāh)

⁹ *Al-Qur'ān al-Karīm*, Sura Al-Hijr, Verse no.99

have the audacity to claim exemption from the *Fard* duties to *Allāh*. May *Allāh* protect us from the deceit of the Cursed *Shaytān*.

TENTH NÚR

Every Angel is free and pure of sins (*Ma'sūm*). This includes the Angels of the skies, e.g. *Jibra'il*, *Mikā'il*, *Isrā'īl*, *Izrā'il*, the Angel of the Throne (*'Arsh*) or *Isma'il*, who is the head of all the Angels in the sky and of this earth, all other Angels, whose numbers are only known to *Allāh*, the Angels of the earth, e.g. *Kirāntān-Kātibīn*, and the Angels commissioned to protect every human being. It is mentioned in the *Qur'ān*:

﴿لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ﴾

For each (person) there are (angels) in succession. In front and behind him: they guard him by the command of Allah.¹⁰

All the Angels are free and pure of sins and it is impossible for them to sin. The Holy *Qur'ān* testifies to this fact:

﴿لَّا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

They do not disobey the Commands they receive from Allāh and they do precisely what they are commanded.¹¹

The general public are aware of how the story of *Harūt* and *Marūt* was fabricated. The correct story is found in the authentic books of *Tafsīr*. The illustrious '*Ulama* rule that these fabrications are baseless. For more details on this issue, reference can be made to *Shifā al-Sharīf* of Imām Qāḍī al-'Ayāḍ.

¹⁰ *Al-Qur'ān al-Karīm*, Sura Al-Ra'd, Verse no.11.

¹¹ *Al-Qur'ān al-Karīm*, Sura Al-Tahrīm, Verse no.6.

My great grandfather¹² records on the authority of *Tafsīr-e-Zāhidi* in his famous work, *Fas'sul Kalīmāt* (فصل الكلمات), that there are two types of Angels - one is *Nūri* (Light) and the other is *Nāri* (Fire). The first group is pure of sins (*Ma'sūm*) and the latter is not. This is in view of the fact that though *Jinns* are not Angels, but one group of *Jinns* are also referred to as Angels. This reference does not necessarily make them Angels. It is in reference to this very group that Sayyidunā 'Abdullāh ibn 'Abbās ؓ commented that *Shaytān* is from amongst the Angels ("amongst" was said and not "an Angel"). This reference was given because of his close and constant association with the Angels who are created from *Nūr* (*Nūri*). In reality, *Shaytān* is not an Angel, but a *Jinn* and he was created from fire (*Nāri*). This fact is proven from the *Ayah* of the Holy *Qur'ān*:

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ

أَمْرِ رَبِّهِ ۖ

• Behold! We said to the Angels, "Bow down to Ādam": they bowed down except Iblis. He was one of the Jinns, and he disobeyed the Command of his Lord.¹³

ELEVENTH NŪR

Sayyidunā Rasūlullāh ؐ is the most exalted and superior amongst all the Prophets of *Allāh*. After him in rank is Nabī Ibra'hīm ؑ and then Nabī Mūsā ؑ. This is an unanimous consensus of the illustrious 'Ulamā of *Islām*. All Prophets are superior to every Angel and this is the belief of the *Ahle Sunnah wa Jamā'at*. The meaning of superior means greater virtue, excellence

¹² The 36th Shaykh of the Golden Chain of *Mashā'ikh*, Ghawth al-Zamān Sayyidī Abul-Faḍl Āle-Aḥmad al-Ḥusainī ؓ (d.1235/1820).

¹³ *Al-Qur'ān al-Karīm*, Sura Al-Ka'hf, Verse no.50.

and closeness to *Allāh* ؐ in comparison to others. The selected *Rasūls* (Messengers) of the Angel fraternity are superior to the *Awliya* of humankind and the *Awliya* of humankind are superior to the Angels in general. It is recorded in *Adāb al-Murshidīn* that the illustrious *Sūfiyyah* have agreed that the *Rasūl* amongst the Prophets of humankind is superior to all the Angels, but disagree that the general Angel is superior to the *Mo'min* (true pious believer) of mankind.

After the rank of all Prophets is the rank of Sayyidunā Abu-Bakr as-Siddique ؓ, then Sayyidunā 'Umar al-Farūq ؓ, then Sayyidunā 'Uthmān al-Ghanī ؓ and then Sayyidunā 'Alī al-Murtadaḥ ؓ. Then is also the correct sequence of the office of *Khilāfah*.

TWELFTH NŪR

The most excellent in status amongst the women of *Jannah* are Sayyidah Fātima ؓ, Khadijah ؓ, 'A'iesha ؓ, Maryam ؓ and Ā'siya ؓ. It is recorded by Imām Aḥmad Qastalānī ؓ (d.923/1517) that Shaykh Taqī al-Dīn Subkī ؓ (d.772/1270)¹⁴ advocates that Sayyidah Fātima ؓ is most excellent, then Sayyidah Khadijah ؓ and then Sayyidah 'A'iesha ؓ. Another group regards Sayyidah 'A'iesha ؓ as most excellent by the virtue of this *Hadith Sharīf*: "The excellence of 'A'iesha ؓ over other women is similar to the excellence of *Tharīd* over other food".¹⁵

¹⁴ His full name is Taj al-Dīn 'Abd al-Wah'hāb bin 'Alī al-Subkī al-Shafā'ī ؓ. He was great *Faqīr* and *Wālī*. His famous book on *Usool-e-Fiqh* is *Jam' al-Jawāme'h*.

¹⁵ A dish which the Beloved *Ḥabīb* ؐ loved most. This is made by breaking small pieces of bread and soaking it in a bowl of gravy and then eating it. This *Hadith Sharīf* is cited in *Sahīḥ al-Bukhārī*, *Ḥadith* no. 3341, as follows:

(3341). حدثنا يحيى بن جعفر حدثنا وكيع عن شعبة عن عمرو بن مرة عن مرة الحماني عن أبي موسى رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «كُلُّ مَنْ الرِّجَالِ كَبِيرٌ، كَلَّ مِنْ الرِّجَالِ كَبِيرٌ. وَكُلُّ مَنْ النِّسَاءُ غَيْرُ مَرْثَمٍ بَنِي عِمْرَانَ، وَأَسْبَغَ امْرَأَةً فَرَعُونَ. وَإِنْ فَضَّلَ عَائِشَةُ عَلَى النِّسَاءِ فَفَضَّلَ التَّرِيدَ عَلَى سَائِرِ الطَّعَامِ»...

Another group of 'Ulama categorizes Sayyidah Khadijah ؓ as most excellent because she was the first person to embrace *Islām* and testify on Sayyidunā Rasūlullāh ؐ.

There is another group of theologians who say that Sayyidah Maryam ؑ (mother of Nabī 'Isā ؑ) is top of the list because *Allāh* ؑ states in the *Qur'ān*:

﴿وَإِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُؤُا إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَأَصْطَفَاكِ عَلَى نِسَاءِ

الْعَالَمِينَ﴾

*Behold! The Angels said: O Maryam! Allāh has chosen you and purified you, chosen you above the women of all nations.*¹⁶

However, none of the above arguments and suggestions are *Dalīl-e-Qat'i* (absolute proof). Therefore, it is best to regard all of them as excellent and do not argue about one being more excellent than the other.

THIRTEENTH NŪR

It is incorrect to think that excellence is the order of *Khilāfat*. In fact, *Khilāfat* is the order of excellence and is manifested accordingly. Every excellence in comparison to the other came ahead in *Khilāfat*. The proof of this is that their merits were found accordingly in the sacred presence of Sayyidunā Rasūlullāh ؐ. Although at the time none of them were *Khalīfahs*, their merits were established in the lifetime of the beloved Nabī ؑ and they were accordingly chosen as *Khalīfahs*. This signalled the reality that the office of *Khilāfat* took place according to the order of excellence and not excellence in the order of *Khilāfat*. Therefore, this reality is not hidden from anyone. May *Allāh* ؑ protect us from bad actions.

¹⁶ *Al-Qur'ān al-Karīm*, Sura Āle-'Imrān, Verse no. 42.

FOURTEENTH NŪR

To make a mockery of *Dīn* is *Kufr*, and likewise it is to regard any Law of *Dīn* as insignificant, e.g. like some free thinkers (modernists) mock at the beard and turban ('*Amama*).

FIFTEENTH NŪR

Nowadays (1229 A.H.), a corrupt group has emerged in Hindustan whose mission is based on *Bid'ah* (innovations) and deception amongst Muslims. They will lead one astray. In Arabia, they are called *Wahabies* and named after their founder, Ibn 'Abd al-Wah'hāb (d.1206/1792) of *Najd*. He was a devil born in Arabia. Never associate yourself with these *Wahabies*. It is very easy to recognize them and this is my way of recognizing them: They are the uncle of the *Shi'a* who insults the noble status of the great *Sahāba* and the *Wahabi* insults the Divinely Blessed status of Sayyidunā Rasūlullāh ؐ. In fact, they also insult *Allāh* ؑ by attributing the possibility of lies to *Him*.¹⁷ They say that lies is within the Power of Almighty *Allāh* ؑ (i.e. *Allāh* ؑ can speak a lie) *Ma'āz-Allāh!* May *Allāh* ؑ protect us from these antagonists.

The final struggle of this belief gave birth to the Naturalist. The mischievous mother of *Shaytān* gave birth to a son. As long as it is young, it is called a *Wahabi*. When it reached the age of puberty (matures), the blood of dissension flowed in its veins. When it looks at the face of its *Kāfir* husband, it is known as Naturalist. It is compulsory to keep great distance from both these Cults. They are venomous black snakes and easily mislead those who come in contact with them. May the Merciful Lord ؑ protect us from the company of such evil groups. *Āmīn*.

¹⁷ Refer *Fatawa-e-Rashīdiyya*, Vol.1, p.20, line nos. 11, 12, 14 and 15. Author: Molvi Rasheed Ahmad Gangohi (d.1323/1905), Publishers: Kutub Khana Rahimiyya, Dehli India-Press, Jayyad Barqi Press, Dehli India.

SIXTEENTH NŪR

Any unusual or extraordinary happening is known as *Karamat*. For example, steps are used for ascending heights and if someone reaches the height without using steps, it will be regarded as strange or unnatural. There are six such abnormalities:

- 1) *Mo'jizah*
- 2) *Irhās*
- 3) *Karamat*
- 4) *Ma'ūnat*
- 5) *Istidrāj*
- 6) *I'hānat*

A Muslim or a Kāfir can perform such extraordinary happenings. If a Prophet of *Allāh* performs an extraordinary happening after the declaration of his Prophethood, it is called a *Mo'jizah*¹⁸. If it manifests before the declaration of his Prophethood, then it is called *Irhās*. Any miracle shown by a *Wālī* of *Allāh* is called *Karamat*. *Ma'ūnat* is when an ordinary man performs any abnormal thing. If any abnormal happening performed by a person in the state of *Kufr* according to his desires is called *Istidrāj* or otherwise is called *I'hānat*. The example of *I'hānat* is of the impostor Musaylima Kaz'zāb. He tried to imitate Sayyidunā Rasūlullāh ﷺ and claim similarity to him. When the beloved Prophet of *Allāh*, Sayyidunā Mustafa ﷺ placed his sacred hand of Prophethood on the head of a child, strong fragrance of musk emanated from the child's head. But when Musaylima Kaz'zāb placed his hand of *Kufr* on the head of a child, the child immediately died. People said to this impostor that bitter or salty water in a well became sweet when the beloved Rasūl ﷺ placed his sacred saliva into it. So Musaylima also spat in the sweet water well and it became bitter and undrinkable. This devil heard that when Sayyidunā Rasūlullāh ﷺ placed his sacred hand on the eye of the blind, his vision was restored, so he

¹⁸ Miracle of a Prophet.

placed his hand on a squint person. The person not only lost the vision of the squint eye, he also lost the vision of the good eye and became totally blind.

However, it is not difficult to distinguish between *I'hānat* and its opposite. Similarly, it is not necessary to explain the difference between *Mo'jizah* and *Istidrāj*. Suppose a fake person claims Prophethood. He will never be able to perform an extraordinary act. Similarly, if the master of all the magicians of the world claims Prophethood, then too, all his powers and magic will at once disappear.

On the contrary, if anyone claims that he is the "Creator", and then displays magic and extraordinary things, which certainly baffle the observer. Such will be the state of *Dajjāl* when he will appear towards the Last Hour. First, he will claim Prophethood but all his *Istidrāj* will fail him. Then, he will claim Divinity and display amazing magic. This will be very confusing to some people, but yet very simple to understand. *Mo'jizah* can only establish divine proof and confirmation of Prophethood of a Prophet. So if any false prophet claims to be a Prophet, what difference is there between truth and falsehood? If it would be so, then mission and teachings of all the Prophets and their *Sharī'ahs* will be destroyed. Therefore, no false prophet can display any *Mo'jizah* and any *Mo'jizah* that is displayed by a true Prophet cannot be false.

On the contrary, if a person claims Divinity, and becomes a symbol of miracles from head to toe and fills the earth from east to west with millions of miracles, then at this point one's common sense will simply say that such a person can never be *Allāh* ﷻ nor is he worthy of worship, والحمد لله رب العالمين and all Praises is to due to *Allāh* ﷻ, Lord of the Worlds.

There are some difficulties in distinguishing the difference between *Karamat* and *Istidrāj*. The *Sharī'at-e-Muhammadiyah* is the only yardstick that can be used to differentiate between these two. If you discover a miracle that is shown by a person who is staunch and steadfast on the *Sharī'ah*, then it will be a *Karamat*. A person who pays no heed to the *Sharī'ah*, neglects his *Salāh* and

other *Fard* duties, etc. then his extraordinary acts and displays will be regarded as *Istidrāj*.

However, miracles (extraordinary happenings) are things not only displayed by a *Walī* of *Allāh* ﷻ. A non-*Walī* can also display them as was done by the magicians and sorcerers of Fir'aun (*Pharaoh*). *Istidrāj* powers can be attained through strenuous devotion as done by hermits in seclusion. Such are the cases of *Hindu Jogis*, Jewish and Christian hermits, and Popes. Sometimes the insane and the lunatic display such amazing things. This is so because the curtains of 'Alām-e-'Ulwi'¹⁹ are lifted from their eyes and they see things that others cannot see. All this happens by the Command of Almighty *Allāh* ﷻ.

Therefore, all miracles cannot be taken for granted. In fact, every miracle must be gauged with the scale of *Sharī'ah* and its relationship with *Allāh* ﷻ (إله).

True miracles or *Karamat* will emanate from a saintly person who loves *Allāh* ﷻ. Such a person is always obedient to the *Sharī'ah* at every place and moment. His personality will be so dynamic that just by seeing him, one will immediately get the thought of *Allāh* ﷻ and the love and attachment for the *Duniyah* will also disappear from your mind and heart. I have noted all these points for the benefit of my unwary *Muslim* brothers so that they may fully understand and safeguard themselves from error and destruction. Ultimately, all Protection is in the Power of Almighty *Allāh* ﷻ.

Here, I would like to relate a few miracles (*Karamats*) of my illustrious grandfather and *Murshid al-Kāmil*, 'Qutb al-Waqt Sayyid Sha Āle-Rasūl Aḥmadi al-Husaini²⁰ ﷻ. One of them I personally witnessed when the Grand Master passed away. I noticed that his lips were moving. This condition was due to his excessive and constant *Dhikr* of the *Isme-Zāt* of *Allāh* ﷻ. The constancy of *Dhikr* became an uncontrollable habit in his lifetime therefore,

¹⁹ World of the Upper Heavens.

²⁰ Also the *Pir-o-Murshid* of the great *Mujaddid Ala'Haḍrat*, Imām Aḥmad Raza al-Qādiri Barkātī Muḥaddith Bareilwi ﷻ.

this state continued after his *Wisāl*²¹. I was present at his side when this was happening. I took a cloth and tied it around the head and chin to stop the movement, but it was in vain. The *Dhikr* continued. I eventually communicated through the spiritual medium²² with the *Murshid* to stop this as his actions will cause great confusion amongst the general public. Everyone is not aware of these mystical transactions. After my request, he immediately stopped the *Dhikr* but it resumed after we performed his *Ghusal*. I again requested him to stop and he did so. Before burial, when the *Kafan* was opened for the final *Ziyārah* of this great *Walī*, his lips were again moving. For the third time I again requested him to stop. I witnessed numerous other *Karamats* of this illustrious Master. I will not mention them all in fear of this book becoming very lengthy.

SEVENTEENTH NŪR

A *Nabī* is that human on whom Almighty *Allāh* ﷻ sends His *Wahī* (Revelation). This *Wahī* fulfils the proof of his mission on earth. He will promote the *Sharī'ah* of a *Rasūl* before him. A *Rasūl* is that human whose requirements are fulfilled and he is then sent to a nation for the propagation of Truth. He will receive *Wahī* and introduce a *Sharī'ah*. A *Rasūl* is senior to a *Nabī*. Hence every *Rasūl* is a *Nabī* and every *Nabī* is not a *Rasūl*. It is the belief of the *Ahle-Sunnah wa Jamā'at* that only Prophets receive *Wahī* and this is exclusive to them. There is another mode that *Allāh* ﷻ communicates with His *Awliya* which is called *Ilhām* (Inspiration).

EIGHTEENTH NŪR

To see or witness and bring *Imān* is the characteristic of the *Muqarribīn* (Confidants of *Allāh* ﷻ) and this is indeed a great Blessing of *Allāh* ﷻ upon such persons. Those who hear the Commandments of *Allāh* ﷻ in absolute submission and spiritual ecstasy and testify on the Unseen, indeed

²¹ Death or passing away.

²² This is a silent communication between the hearts of the communicators.

hold great status. Therefore, it is for this reason that *Allāh* ﷻ loves *Imān-bil-Ghayb*²³ more than *Imān-e-Mushahidah*²⁴. The *Imān* of Angels concerning the 'Arsh (Throne of *Allāh* ﷻ), Kursi, Lowhe-Mahfūz, Jannah and Jahannam are *Imān-e-Mushahidah* and ours *Imān* is *Imān-bil-Ghayb*. The *Imān* of Prophets concerning Angels, Revealed Books (*Qur'ān*, *Injīl*, *Zabūr*, *Torah*, etc.) and receiving *Wahi* are all *Imān-bil-Mushahidah*, and this for us it is *Imān-bil-Ghayb*.

Though the *Muta'akh'khirīn*²⁵ possess partial excellence - (فضل جزى), but total excellence (فضل كلى) is another name for exclusivity of the noble *Ahle-Bayt* and illustrious *Sahaba* ﷺ. Partial excellence does not have the power to change to total excellence, that is, any *non-Sahaba* cannot attain the status of a *Sahaba* no matter what we do or how much virtue we accumulate or how high in perfection may we achieve.

I heard this *Mas'ala* from the lips of my grandfather and *Murshid*, Sayyid Sha Āle' Rasūl Aḥmadi ﷺ. One day, while delivering a discourse he said, "Once, while Sayyidunā Rasūlullāh ﷺ was addressing the *Sahaba*, he asked them, 'Do you know the people whose *Imān* is most excellent?' They replied, 'It is the *Imān* of Prophets and Angels.' He replied, 'No, because they are attendants of the Divine Presence and hold the status similar to *Wahi* (Revelations)'. They then said, 'Our *Imān*'. He replied, 'No, because I am present amongst you'. They then collectively said, '*Allāh* ﷻ and His Rasūl ﷺ know best'. The Beloved Prophet ﷺ then explained, 'It is the *Imān* of those who will come after us. They will find the commandments written in books and testify on them.' When I (Sayyid Abu Husain Aḥmad-e-Nūrī) heard this, I said: "So the attribution of

²³ Testification on the Unseen.

²⁴ Testification on the Seen.

²⁵ All those born after the golden era of the Holy Prophet ﷺ till *Qiyāmah*.

this great glad tidings is the reason of our excellence." The Grand Master gave the same reply as I had earlier related.

NINETEENTH NŪR

The 'Ulama of *Ahle Sunnah wa Jamā'at* have three views regarding the cursing of the tyrant *Yazīd*. One (group) observes silence; the second forbids cursing while the third permits cursing. To remain silent is the *Madhab* of Imām Abu Ḥanīfa Kufī ﷺ (d.150/767) and his followers, which is acceptable and the best decision. To regard cursing as forbidden is the *Madhab* of Imām Ghazālī ﷺ (d.505/1111) and his followers and cursing is the *Madhab* of Imām Aḥmad ibn Ḥambal ﷺ (d.241/855) and his followers. The 'Ulama of later days, such as 'Allama Imām Sa'dudīn Taftāzānī ﷺ (d.808/1406) etc., also hold the same view as of Imām Aḥmad ibn Ḥambal ﷺ. All three groups are righteous *Sunni Muslims*. There is no harm if any *Sunni Muslim* adopts any one of the three views.

The truth is found in the precaution taken by the *Madhab* of Imām-al-A'zam Abu-Ḥanīfa ﷺ. This does not require any explanation. Take for instance a person who is fit to be cursed, then what excellence can be derived by constantly cursing him? If such a person is not found to be worthy of curse in the Sight of *Allāh* ﷻ, then, there is a great chance of those curses returning upon oneself. Intelligent people do not indulge in such acts.

Moreover, permissibility and non-permissibility is a matter of *Fiqh*. Since we are the followers of Imām Abu Ḥanīfa ﷺ, we should whole-heartedly follow and abide by his teachings.²⁶ The reality of enmity and hatred is not based on curses. One can express displeasure and hatred in many other ways besides

²⁶ The author was a *Hanafti Muqallid* and the majority of Muslim in the Indo-Pak sub-continent are *Hanafti* followers, therefore, he advised the Muslim to follow their *Imām*. In *Fiqh* this is called *Taqīd* and *Taqīd* is *Wājib* on the *Ahle-Sunnah*. Similarly, the same will apply to others who are *Muqallids* of any one of the other three *Imāms*, namely *Shafā'i*, *Mālikī* and *Ḥambalī*. One will follow the ruling of one's *Imām* in all matter of *Dīn*. [Translator]

cursing. Therefore, the 'Ulamā forbid us to curse a specific Kāfir by name until such time it is certain that he is steadfast on Kufr. Does Allāh ﷻ and His Rasūl ﷺ not command you to have hatred and enmity with the Kuffar? Yes! They certainly order you to do so.

Alḥamdulillāh! We do not indulge in cursing as it is not the quality and conduct of a Muslim to be vulgar and to curse. But if someone curses Yazīd, then we will not rebuke or forbid him. It is Allāh ﷻ who grants and blesses us with Tawfīq!

TWENTIETH NŪR

Once while discussing the Battle of Siffīn and Jamāl with the Murshid, he said; "I do not have the time in this old age to indulge in correcting and writing."²⁷ With all this, I insisted that he should give some advice on this topic. He then said, "We will always remember the Sahāba with good words of respect and that is enough." So the Aqīdah of the Ahle Sunnah wa Jamā'at pertaining to these three battles is as follows: the Battles of Jamāl and Siffīn took place due to Khata-e-Ijtihādī²⁸ and the Battle of Neh'rawān is attributed to Fisq²⁹. Those who fought in Neh'rawān are sinners and transgressors. There is another point to note here. There are two types of Khata-e-Ijtihādī - one is Munkir³⁰ and the other is Ghair Munkir³¹. In Munkir, it is impossible to avoid this because if one keeps quiet about it, the Ummah will fall into Fitna. Ghair Munkir is different as in the case where Imām Shafā'ī ﷺ rules that an animal is considered to be Ḥalāl even though a Muslim does not intentionally invoke the name of Allāh ﷻ when slaughtering it. These

²⁷ The Shaykh said this because he was a great 'Arif and deeply engrossed in the Spiritual World.

²⁸ An error in solving an intricate Islāmic problem.

²⁹ Sin or transgression.

³⁰ Rejected.

³¹ Not rejected.

are side issues and called Furū'ī (branches of practical parts of religious Law). But, unfortunately, the lesser-understood and ignorant misconstrue them as basic necessities of Dīn.

TWENTY-FIRST NŪR

The status of Prophethood (Nubuwwah) and Sainthood (Wilāyah) can only be obtained by the Blessing of Allāh ﷻ. No human being can become a Nabī or Walī by his personal endeavour. Any person who believes that Nubuwwah can be obtained by personal endeavour is a Kāfir. If anyone thinks the same for Wilāyah, then he is a Bid'atī³². Yes! Mujahida (spiritual struggle and devotion) is certainly laid down as an important condition in the path of Wilāyah. It is not due to Mujahida, but purely by the Mercy and Blessings of Almighty Allāh ﷻ.

TWENTY-SECOND NŪR

The office of Nubuwwah and Risālah is specific to Insān (human being) and amongst them only for the male. The Jinns and female of the human race have no share in this Divinely-Ordained institution. On the contrary, the office of Wilāyah is general for the male and female, though males are generally outnumber females in this regard.

TWENTY-THIRD NŪR

It is our fundamental belief that any similarity and comparison to the unique personality of Sayyidunā Rasūlullāh ﷺ with all his perfection and unique excellence is impossible (عالم). It is also impossible in the circle of Allāh's ﷻ Qudrat (Power) to create another like him (Sayyidunā Rasūlullāh ﷺ). This is Haqq (truth) and anything besides Haqq is utter heresy.

³² A destructive innovator in matters of religion.

Translator's important explanatory note:

This fact deals with the basic principal of *Aqā'id* of "The Ahle-Sunnah wa Jamā'at". This impossibility does not interfere with *Quadrat* or proves a deficiency in the Power of the *Allāh* ﷻ. It is explicit in the authentic books of *Aqā'id* that Almighty *Allāh* ﷻ has ordained on His Divine Being not to create a second or similar to certain creations or do that which *He* ﷻ condemns. The ignorant *Wahabi* does not understand this reality and present this *Ayah*:

﴿إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

Verily 'everything' is within the Power of *Allāh* ﷻ.³³

The *Wahābī/Deo-Bandī* say that "everything" encompasses all possibilities under the power of *Allāh* ﷻ and hence "Lies" is also within the Power of *Allāh* ﷻ.³⁴ The *Wahabis* have also used this incorrect concept for numerous other examples. *Isma'il Dehlawi*, the father of Wahabism in the Indo-Pak sub-continent writes: "The status of *Allāh* ﷻ is that in a second, He can create thousands of Prophets, Awliya, Jinns and Angels similar to *Jibra'il* ﷺ and *Muhammad* ﷺ."³⁵

This is totally contrary to correct *Islamic* Beliefs. If according to the *Wahābī* that "everything" encompasses all possibilities, is correct, then let alone creating another Sayyiduna *Muhammad* ﷺ, it will also be within the power of *Allāh* ﷻ to create another few *Allāhs* like *Him* too. It will also be possible for

³³ *Al-Qur'an al-Karīm*, Sura Al-Baqarah, Verse no. 148.

³⁴ Refer: *Fatawa-e-Rashidiya* by Rashīd Ahmad Gangohi Deo-bandi (d.1323/1831) and *Barahīn-e-Qātiyah* by Qāsim Nanotwi Deo-bandi (d.1297/1880) (disciple of Gangohi).

³⁵ *Taqwiyat al-Imān* by Isma'il Dehlawi (d.1246/1831). The great freedom fighter and *Imām* 'Allamā Faḍle-Haqq Khairabaadi ﷻ scholastically refuted Ismail Dehlawi's belief by writing a book *Imtiya-e-Nazeer* specifically on this subject. 'Allamā Faḍle-Haqq ﷻ was a beloved student of Sha 'Abd al-'Azīz Dehlawi ﷻ (d.1239/1824) s/o Sha Walī-Allāh Muḥaddith Dehlawi ﷻ (d.1180/1767) and a paternal uncle of Ismail Dehlawi.

Him ﷻ to open the sealed door of Prophethood and send another Prophet greater than Sayyiduna Rasūlullāh ﷺ. It is also within the power of *Allāh* ﷻ to create a wife for himself, get married and have a family, etc. The ignorant say that if we do not believe "everything" encompasses all possibilities under the power of *Allāh* ﷻ, then there will be no difference between **Creator** and **Creation**. Infact, they say that Creation will have more powers of doing things than the Creator because Creation can eat, drink, sleep, steal, gamble, lie, usurp, have sex and commit adultery while the Creator cannot likewise. *Ma'āz-Allāh!* What an absurd belief! This is certainly incorrect. If we think on these lines then there will not be a single believer left on earth. Everyone will become *Kāfirs* and *Mushriks*. What about every other vice, evil and immorality such as, stealing, drinking, adultery, etc? Is a Muslim to believe that all this is also possible in the circle of *Allāh's* ﷻ *Quadrat*?

There are certain things that *Allāh* ﷻ has made impossible on *Himself* ﷻ. Take for example the *Hadith al-Qudsi* narrated by Sayyidunā Abu-Zarr al-Ghaffārī ﷺ in which Sayyidunā Rasūlullāh ﷺ conveys the message of *Allāh* ﷻ in *His* very Name as follows: "O My servants! I have made oppression unlawful for Me and have forbidden this oppression for you also. Therefore, do not oppress one another because you will go astray, except one whom I direct on the right path. Hence beg guidance from Me Alone."³⁶ The true concept of *Quadrat* is fully explained in the books of *Aqā'id*. I request the reader to consult with the learned 'Ulama and illustrious *Sūfiyya* on all subject matter discussed in this *Kitāb* and not to try and solve them by one's limited knowledge and deficient understanding. Our *Imān* depends on subscribing to the correct beliefs of the *Ahle Sunnah wa Jama'at*. There are some ignorant people that read a few books and think that they are now scholars and authorities on *Dīn*. Hence, they display ignorance and stupidity by deducing incorrect conclusions and making irrational statements pertaining to intrinsic and esoteric sciences relating to fundamental beliefs. May *Allāh* ﷻ bless all with insight, *Āmīn*.

³⁶ Recorded in *Sahīḥ Muslim Sharif*.

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³⁶ Recorded in *Sahīḥ Muslim Sharīf*.

TWENTY-FOURTH NŪR

The Command of Almighty *Allāh* ﷻ, which is known as *Qada* (Fate or Destiny), are of two types.

- ❖ *Qada-e-Mubram* (Inevitable Fate)
- ❖ *Qada-e-Mo'allaq* (Pending or Suspended Fate) . .

Qada-e-Mubram does not change and takes place as ordained. *Qada-e-Mo'allaq* takes place or is lifted off due to *Sadaqāt* and *Du'ās*, etc. The example of *Qada-e-Mubram* is death. Death will definitely come at a specific set time. The example of *Qada-e-Mo'allaq* is medium-rated hardship such as sickness, etc. This can be averted through effort, charity, etc. and not come again.

TWENTY-FIFTH NŪR

Shaykh al-Akbar, Muhiyyal-Dīn Ibn al-'Arabī ﷻ states in his *Futuhāt-e-Makkiyya* that the appearance and existence of two *Siddiques* in one era (time period) is not correct. These are the actual words of Shaykh al-Akbar ﷻ.

Translator's Note: Since this is based on certain in-depth secrets of *Tasawwuf*, the original text will not be translated, as it is not meant for the general public to understand and indulge into.

وقال الشيخ الأكبر في الفتوحات، ولَمَّا لَمْ يَصِحَّ اجْتِمَاعُ الصَّادِقِينَ مَعَ ذَلِكَ لَمْ يَقُمْ أَبُو بَكْرٍ فِي حَالِ النَّبِيِّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ وَتَبَّتْ مَعَ صِدْقِهِ فَلَوْ فَقَدَ النَّبِيُّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ فِي ذَلِكَ الْمَوْطِنِ وَحَضَرَ أَبُو بَكْرٍ لَقَامَ فِي ذَلِكَ الْمَقَامِ الَّذِي أُقِيمَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ لِأَنَّهُ لَيْسَ تَمَّ أَعْلَى مِنْهُ يَحْجِبُهُ ذَلِكَ الْمَقَامُ فَهُوَ صَادِقُ ذَلِكَ الْوَقْتِ، وَحُكْمُهُ، وَمَا سِوَاهُ تَحْتَ حُكْمِهِ

TWENTY-SIXTH NŪR

Nowadays, some people of the *Ahle Sunnat wa Jamā'ah* (Sunni Muslims) freely visit and associate themselves with the *Rafdis* (Shia's). Due to their instigation, they speak and think ill of Sayyidunā Amīr Muā'wiyya ﷺ and other *Sahaba* ﷺ. This itself is open *Rafids* (Shia'ism). Therefore, it is appropriate for me to explain some things about Sayyidunā Amīr Muā'wiyya ﷺ. A true *Sufi* will always accept the words and advice of the Grand *Sufi* Master, Sultan Shaykh Nizām al-Dīn Awliya ﷺ (One of the big five senior *Chishtiyyah* Saints of the Indo-Pak sub-continent). His words indeed are sufficient as proof. It is recorded in *Malfūzāt* of Shaykh Sultan Nizām al-Dīn Awliya Mehbūb-e-Ilahī ﷺ, *Fawa'idul Fawād* (فوائد الفوائد) that once Shaykh Amīr Hasan 'Olah Sanjari ﷺ (compiler of the *Malfūzāt*) asked the illustrious *Walī* as to what *Aqīda* (belief) must one have regarding Sayyidunā Amīr Muā'wiyya ﷺ. He replied, "He was a Muslim and belonged to the Noble *Sahaba* fraternity. He was the brother of Umm al-Mo'minīn Sayyidah Umme Habībah ﷺ. She was a respectable wife of Sayyidunā Rasūlullāh ﷺ." He went on further to say that she belonged to the sacred *Harem* of the Beloved Nabī ﷺ.

TWENTY-SEVENTH NŪR

The excellence of the *Sahaba* above the entire *Ummah* is recorded in the 10th chapter of *Ma'din al-Ma'āni* (معدين المعاني). This book also notes some things about Umm al-Mo'minīn Sayyidah 'A'tesha Siddiqāh ﷺ, the building of the *Rowdah Sharīf* and the Noble *Sahaba*.

I (Sayyid Abu al-Husain Ahmad Nūrī) inquired from my Murshid al-Kāmil ﷺ: "Is the excellence and superiority of the Noble *Sahaba* above the entire *Ummah* because of being blessed with the sacred company of Sayyidunā

Rasūlullah 榮 or other qualities such as knowledge, 'Ibadah, devotion, piety, etc.?"

The Grand Shaykh ﷺ replied: "I will give a brief answer to this question. The excellence of the beloved Habīb ﷺ upon the entire creation is absolute. After the status of Sayyidunā Rasūlullāh ﷺ, it is the status of the Prophet fraternity. After the Prophets, it is the status of Ummate-Muhammadiyah. The highest ranking in this Ummah is that of Sayyidunā Abu-Bakr al-Siddiqe ؓ, then Sayyidunā 'Umar al-Farūq ؓ then Sayyidunā 'Uthmān al-Ghanī ؓ then Sayyidunā 'Alī al-Murtadah ؓ. Let it be known that they are the elite of Bani Ādam (humankind), i.e. all the Prophets of Allāh are superior to the elite of the Angels, namely Jibra'il ؑ, Mikā'il ؑ, Israfil ؑ and Izra'il ؑ. The elite of the Angels are superior to the general Angel fraternity. This is a belief of the Madhab of the Ahle Sunnat wa Jamā'at. Now I return to your actual question which you earlier asked. Concerning the excellence of the Sahaba, Sayyidunā Rasūlullāh ﷺ states:

﴿ أَصْحَابِي كَانُجُومًا يَهْتَدِيهِمْ أَقْدِيمُ إِهْدَيْتُمُ ﴾

*My Sahaba are like the stars, if you follow anyone of them you will find salvation.*³⁷

"This Hadith Sharīf refers to the general Sahāba fraternity, that is, as this Hadith Sharīf can be applied to the Khulafā-e-Rashidīn - similarly, it can be applied to the entire Sahāba fraternity. So, one can find salvation by following

³⁷ Cited in *Lisān al-Mizān*, Vol. 2, p. 137, on the authority of Sayyidunā Anas ibn Mālik ؓ as follows:

جليل بن يزيد عن مالك عن جعفر بن محمد عن أبيه عن جابر رفعه ما وجدتم في كتاب الله فالعمل به ولا يسعه تركه إلى غيره الحديث وفيه أصحابي كالنجم بأيهم اقتدمتم ادبتم أخرجه الدارقطني في غرائب مالك والخطيب في الرواة عن مالك من طريق الحسن بن مهدي بن عبد المروزي عن محمد بن أحمد السكوني عن بكر بن

عيسى المروزي أبي يحيى عن جميل

any Saḥāba. Then, it is obvious that the leaders are always superior to the followers. As the excellence and superiority of the Saḥāba are due to the august company of Sayyidunā Rasūlullāh ﷺ - likewise is the state of their other qualities such as 'Ibadah, Taqwa, Tawakkul, 'Ilm, devotion, etc. They possessed all these unique qualities but the impact and radiation of the mere company and closeness of the Beloved Nabī ﷺ excels all excellence. Therefore, all these Nufūs (souls) are attributed to the 'sacred' company (Soḥ'bat) and hence called As'hāb-e-Rasūl (Companions of the Rasūl). There is a possibility that other high ranking Awliya-**Allāh** may attain similar excellence to the Saḥāba in all other qualities, but where and how are they going to get the pinnacle of excellence and that is the sacred company and physical presence of the Exalted Ḥabīb ﷺ? This pinnacle of excellence is exclusive to the Saḥāba that give them superiority above the rest of the Ummah."

After this explanation, the Master read this couplet:

ماہن کرتو مر آکس نہ کنی من چہ کنم سنگ تہے حل شدن نہ تواند

*Oh my moon! If your radiance cannot make me any good
then what can I do?*

No ordinary stone can become a ruby by nursing and polishing it!

TWENTY-EIGHTH NÚR

Bear in mind that after a *Nabī* or *Rasūl* is blessed with the office of *Nubuwwah* and *Risālah*, he is never stripped of it (taken away). On the contrary, the status of *Wilāyah* of a *Walī* can be taken away. Therefore, O Beloved! Do not become fearless and negligent after receiving the office of *Wilāyah*. Always engage yourself in strict devotion to uphold this status so much so that you safely depart at death from this *Duniyah*. If this does not happen, then there is great destruction as *Allāh* ﷻ warns in the Holy *Qur'ān*:

﴿وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ

فِتْنَةٌ اِنْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿٣٨﴾﴾

*There are among men some who serve Allah, as it were; on the verge; if good befalls them, they are, therewith, well content; but if a trial comes to them, they turn away their faces; they lose both this world and the Hereafter: that is loss for all to see!*³⁸

May *Allāh* ﷻ keep us covered in the Veil of His Divine Protection! *Āmīn*.



Image of original *Na'lein Sharif*
preserved in the Topkapı Museum



THIRD LUSTRE CONCERNING TASAWWUF

³⁸ *Al-Qur'ān al-Karīm*, Sura Al-Hajj, Verse no.11.

THIRD LUSTRE

CONCERNING TASAWWUF

FIRST NÚR

QUESTION: What is the difference between Tasawwuf and Sulūk?

ANSWER: The difference between them is similar to the differences between *Fiqh*¹ and *Usūl*². *Tasawwuf* is like *Usūl* and *Sulūk* is like *Fiqh*. In *Tasawwuf* there are principles and theories of 'Ilm al-Bātin (Concealed Knowledge). The rules and methods of *Mujahidah*³ and *Kasb* (skills and ethics) are in the path of *Sulūk*.

SECOND NÚR

There are two types of *Wahdat* (Oneness of *Allāh* ﷻ). One is *Wujūdi* and the other *Shuhūdi*. *Allāh's* ﷻ *Wujūd* means that the *Sālik's* sense of sight and knowledge of everything in the universe vanishes. Only *Allāh* ﷻ remains. The knowledge and vision of the *Sālik* only sees and knows *Allāh* ﷻ and the rest of the universe does not exist. This is known to be the final stage of the *Sālik*. After reaching this stage, he becomes a *Wālī*. *Sayr-illalāh*⁴ ends here and this point is also known as *Maqām-e-Lahūt*. In the *Qādiriyyah Silsila*, *Sayr* and *Sulūk* is the fourth station and, thereafter, *Sayr-Fillah*⁵ begins. This journey has no boundaries. Here, the deeper the *Sālik* travels, the higher is he elevated in the station of *Wilāyah*. The *Ḥadīth Sharīf* states:

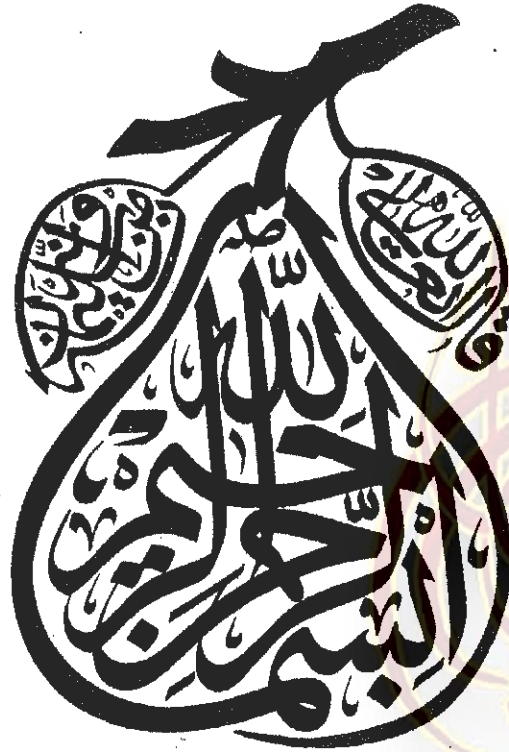
¹ Islamic Jurisprudence.

² Principles of *Fiqh*.

³ Spiritual Struggle. To encourage the ego against bodily lusts and to oppose desire in every state.

⁴ Journey towards the Lord of Power ﷻ.

⁵ Journey to the Lord of Power ﷻ.



﴿مَا عَرَفْنَاكَ حَقَّ مَعْرِفَتِكَ﴾

*We have not understood and recognized You (Allāh ﷻ) as we should have actually done.*⁶

The above *Hadith* speaks of this very *Sayr*. All *Awliya-Allāh* of the *Qādiriyyah*, *Chishtiyyah*, *Naqshabandiyyah*, *Sohrawardiyyah* Orders and *Tarīqas* follow this *Maslak* (path).

There is a small group that disagree with this opinion. They instead agree with *Wahdat al-Shuhūd*. They regard this as the first stage of a *Sālik*. *Wahdate Shuhūdi* has more or less the same meaning as *Wahdat al-Wajūdi*. They only exclude the vision of things in the sight of the *Sālik*, while they still remain in his knowledge. Only *Allāh* ﷻ remains in his vision while the rest disappear but still remains in his knowledge. This is similar to the stars in the sky when the sun rises. The stars do exist but due to the radiance of the sun, they cannot be seen. So one can only see the sun, although it is a known fact that the stars are not visible, but they do exist. Verily, such *Tawhīd* is defective and a fault in the true concept of absolute extinction of creation and absolute Existence of the Creator. In *Sulūk* if a *Sālik* does not reach the stage of absolute extinction of everything including his own existence and experience the sole Divine Existence of the Real Absolute ﷻ, then he is imperfect. Absolute extinction itself means total disappearance of every existence.

There is only a small group that subscribes to *Tawhīd-e-Shuhūdi*, namely Shaykh Rukn al-Dīn ‘Ala al-Doula Sim’nānī (d.659/1261), Shaykh Rūz-Bahān Baqlī (d.606/1209), etc. and amongst the later *Shuyūkh*, Shaykh Aḥmad al-Farūqī Sirhindī ﷻ (d.1034/1624) (commonly known as *Mujaddid Alfe-Thānī*) and his disciples who were known as *Naqshabandī Mujaddidī*. They agree with *Shuhūdī*, but a few amongst them acknowledge *Wujūdī*, namely Sha

Walī-Allāh Muḥaddith Dehlawī ﷻ (d.1180/1766). Although Sha Walī-Allāh ﷻ belonged to the *Naqshabandī Mujaddidī* Spiritual Order, a few of his letters were published concerning Shaykh Aḥmad Sirhindī’s ﷻ anecdotes on the subject of *Wahdat al-Shuhūd*. Sha Walī-Allāh Muḥaddith Dehlawī ﷻ interpreted the words of Shaykh Aḥmad Sirhindī ﷻ and Shaykh Molvi Gholām Yahya Naqshabandī Mujaddidī ﷻ, who was a *Murīd* of Shaykh Mirza Mazhar Jāne-Jana ﷻ (d.1195/1700), refuted this. This refutation was later discredited by Molvi Rafī al-Dīn ^{s/o} Sha Walī-Allāh ﷻ in his book, *Raf‘ al-Bāṭil* (رفع الباطل). Now, it is left entirely on the individual to apply justice and see which of the two, *Tauḥīd-e-Wujūdī* or *Tauḥīd-e-Shuhūdī* is correct. However, we find that in most of the manuals of *Tasawwuf* that the majority of the distinguished *Sufiyyah* have agreed to *Tauḥīd-e-Wujūdī*.

Translator’s Note:-

I humbly request the “General Public” not to probe into and argue on this subject, as it is not simple to understand. It is wise to accept the consensus of the senior *Mashā’ikh* on this subject, namely *Sulṭān al-Awliya* Sayyidunā Shaykh ‘Abd al-Qādir Jilānī ﷻ, *Sayyid al-Makāshifīn* Shaykh al-Akbar Muḥiyy al-Dīn ibn al-‘Arabī ﷻ etc. All *Awliya*, no matter which *Silsila* of *Tarīq* they follow, are to be honoured and respected.

THIRD NŪR

According to the *Qādiriyyah* Order, there are four stations in *Sulūk*. They are *Nasūt*, *Malakūt*, *Jabarūt* and *Lahūt*.

- ❖ *Nasūt* is also known as *‘Ālam-e-Shahadah* (World of Happenings), *‘Ālam-e-Khalq* (World of Creation) and *‘Ālam-e-Jismānī* (World of Bodies).

⁶ Refer: *Risāla-e-Qurayshiyya*, *Kashful-Mehjāb*, etc.

- ❖ *Malakūt* is known as 'Ālam-e-Amr (World of Commands), 'Ālam-e-Arwāh (World of Souls), 'Ālam-e-Malā'ika (World of Angels) and 'Ālam-e-Akhirah (World of Hereafter).
- ❖ *Jabarūt* is referred to as 'Ālam-e-Sifāte Bari Ta'āla (The World of the Majestic Qualities of *Allāh* ﷻ).
- ❖ *Lahūt* is known as 'Ālam-e-Howwiyyat or 'Ālam-e-Zāt Bahte Bari Ta'āla (August World of the Sublime State of Almighty *Allāh* ﷻ).

It is compulsory for the *Sālik* to travel through all these paths. This spiritual journey ends at 'Ālam-e-Lahūt. This journey is known as *Sayr-illāh* (Journey to the Lord of Power ﷻ) and this has no limits.

FOURTH NŪR

It is due to *Sayr-fillāh* that one gains excellence and supremacy over the other. All *Awliya-Allāh* are equal in the actual office of *Wilāyah* as far as *Sayr-ilallāh* is concerned. Without comparison, it is similar to the Prophets ﷺ who are equal in status as far as *Nubuwwah* and *Risālah* is concerned, as *Allāh* ﷻ commands in the *Qur'ān*:

﴿لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ﴾

*We make no distinction (they say) between one and another of His Messengers.*⁷

This *Ayah* refers to the actual office of *Risālah*. Likewise, all *Awliya-Allāh* are equal as far as the office of *Wilāyah* is concerned. The illustrious *Sāfiyyah* state:

﴿لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ أَوْلِيَاءِ﴾

We make no distinction amongst the Awliya Allāh.

⁷ *Al-Qur'ān al-Karīm*, Sura Baqarah, Verse no. 285.

Reference of similarity here points out to the actual office of *Wilāyah*, which is equal to *Sayr-ilallāh* and not *Sayr-Fillāh*. *Allāh* ﷻ measures their excellence according to the intensity of their progress in *Sayr-Fillāh*, that is, the state of their *Qurb* (Proximity of *Allāh* ﷻ). If any beloved of *Allāh* ﷻ progresses further in this Journey, then obviously he excels over others. There is nothing else besides the elevation of status in *Sayr-fillāh* and there are no limits in this Journey. It is infinite because the Sublime Lord of Power ﷻ is Eternal and has no limits. If one limits this Journey then one will be limiting the status of the Supreme Creator ﷻ. The *Hadith Sharif* states:

﴿مَا عَرَفْنَاكَ حَقَّ مَعْرِفَتِكَ﴾

We have not recognized and understood You ﷻ according to Your Status.

The above *Hadith Sharif* refers to this. This *Hadith Sharif* does not refer to humility and simplicity as understood by some ill-informed *Sufis*. May Almighty *Allāh* ﷻ keep us in His Divine Protection.

FIFTH NŪR

There are two types of *Talab* (to seek). One is seeking *Khāliq* (Creator) and the other is seeking *Makhlūq* (creation). Seeking *Makhlūq* is baseless and false while seeking the *Khāliq* is excellent and true. It is recorded that once *Nabī 'Isā* ﷺ passed by a group of people who looked pale-faced with distress and worries. He inquired about their state and was informed that the cause was due to fear of Hell. The Noble Prophet ﷺ walked away from them saying:

﴿خَلْقٌ يَهْرَبُ مِنْ خَلْقٍ﴾

This is one creation that runs away from another creation.

He went along and found another group in the same condition. On inquiring, he was told that this was due to the desire for *Jannah*. He also left them and remarked:

﴿خَلْقٌ يَطْلُبُ خَلْقًا﴾

This is one creation that desires another creation.

As he went along, he found another group in a similar condition and inquired about them. He was informed that their burning desire for the vision of *Allāh* ﷻ has caused this state. They were not certain whether they will be blessed with the vision of *Allāh* ﷻ or not and what will be their situation on the Day of *Qiyāmah*. Their greatest concern and worry was the vision of *Allāh* ﷻ. Sayyidunā 'Isā ﷺ joined them and said:

﴿هَؤُلَاءِ قَوْمٌ يَطْلُبُونَ الْخَالِقَ فِيهِمْ أُمِرْتُ أَنْ أَصَاحِبَهُمْ وَأُؤَانِسَهُمْ﴾

This is the very nation that seeks the Creator and I was ordered to sit in their company and have friendship with them.

Therefore, it is appropriate for us to sit in the company of those who seek Almighty *Allāh* ﷻ and have no link with this *Duniyah* and no concern of *Akhirah*.⁸

AN ADDED BENEFIT

At this point one may be very confused because there are numerous *Ahādith* that constantly remind us about seeking *Jannah*, saving oneself from the Fire of Hell, the struggle to obtain mercies and high spiritual status, to recite certain *Du'ās* for protection from evil and hardship, etc. etc. Why then are these things now being regarded as non-virtuous? They are indeed contradicting and confusing. The answer to this is that if the desire is in accordance to the obedience of Almighty *Allāh* ﷻ then there is no harm in it:

﴿الْأَمْرُ فَوْقَ الْإِدْبِ﴾

⁸ Such people are '*Ārifīn* who are absolutely engrossed in the Beauty and Majesty of the Real Absolute ﷻ

Command surpasses Adab⁹ (respect).

Such desires are actually the Will of the Supreme Creator ﷻ. Surely if the desires are not free from greed and desires of the *Nafs*¹⁰, then they will certainly be evil.

SIXTH NŪR

Always discipline your heart and keep it under control even though you may fly in the air like a bird or walk on the surface of the water like a piece of floating wood. Control of the heart here refers to absolute consciousness and obedience to *Allāh* ﷻ. One is not to have concentration on anything besides Him ﷻ.

SEVENTH NŪR

Sayyidunā Ghawth al-Ā'zam ﷻ received an inspiration from Almighty *Allāh* ﷻ as follows:

﴿كُلُّ طَوْرٍ بَيْنَ النَّاسُوتِ وَالْجَبَرُوتِ وَكُلُّ طَوْرٍ بَيْنَ الْمَلَكُوتِ وَاللَّاهُوتِ فَهُوَ جَبْرُوتٌ فَمَنْ رَضِيَ بِوَاحِدٍ

مِنْهُمَا فَهُوَ عِنْدِي مِنَ الْمَطْرُودِينَ﴾

If a Sālik completes his journey of Malakūt and Jabarūt and does not proceed in the journey of Lahūt (i.e. the journey in the Lord of Power), then he is imperfect and will not qualify for any spiritual excellence. He will never enjoy the closeness of the Sublime Allāh ﷻ.¹¹

⁹ Right Behaviour. Sometimes they intend by this the behaviour proper to the Sacred Law, sometimes the behaviour proper to service, and sometimes the behaviour proper to the Real. The behaviour proper to the Sacred Law is to remain within its forms. The behaviour proper to service is to pass away from seeing it, together with the greatest strivings in it. The behaviour proper to the Real is to know what is yours and what is His. The possessor of Adab is one of the People of Vitality, the willing workers (*Ahl al-nishāt*).

¹⁰ Ego. Those qualities of the servant that are notorious (*Ma'lum*).

¹¹ Refer to *Bahjat al-Asrār* of Imām Abu-al-Hasan Nūr al-Dīn Shafā'ī al-Shatnūfī ﷻ.

A *Sālik* will not achieve any excellence or status of proximity to the Lord of Power ۞ if he does not pursue the path of *Lahūt* after completing the Journey of *Malakūt* and *Jabarūt*. He will become stagnant if he stops at *Jabarūt* and makes no attempt to go further. Let alone the Divine Proximity of *Allāh* ۞, such a *Sālik* will not even be regarded as a perfect man in terms of spirituality. So what will the condition of such a person be if he gets tired at *Nasūt* or *Malakūt* and has no desire for perfection? He will certainly be a very unfortunate person.

Therefore, it is incumbent to regard the first three dimensions as a by-pass zone and not the ultimate goal of spiritual travel in *Sulūk*. This is so because every travel has a destination and every destination has stations in-between them and every station depends on the other to reach the ultimate destination. The destination of *Nasūt* is *Malakūt* and *Jabarūt* is the station of *Malakūt*. The destination of *Malakūt* is *Lahūt* and *Lahūt* is the key to the journey of *Sayr-illallāh* (Journey to the Sublime Lord of Power). A breakdown in any of these four stations render one crippled. One has to quickly pass these three stations and reach *Lahūt* which is the real platform of embarking to the Ultimate Journey. It is at this point where one is coronated with the crown of *Kamāl* (excellence) and blessed with the garb of *Wilāyah*. Before *Lahūt*, one will not even have the privilege of smelling the fragrance of *Wilāyah*. How unfortunate are those who are ignorant of the lowest dimension of spiritual travel (*Sayr-e-Nasūt*) and yet claim to be high ranking *Awliya*!

EIGHTH NŪR

It is not correct to assess the *Awliya-Allāh* on the basis of extra-ordinary happenings (*Karamat*) because these things are possible both by *Awliya* and non-*Awliya*. In fact, these happenings are also possible by a *Kāfir* or a magician. The yardstick to assess excellence is obedience to the *Sharī'ah*.

NINTH NŪR

The method of recognizing a *Walī* and a non-*Walī* is to first rectify one's heart and mind and join his company. Thereafter, if you find that his company generates in your heart the thought and love of *Allāh* ۞, then he is a *Walī*. On the contrary, if the heart indulges in worldly thoughts, then certainly he is not a *Walī* because it is said:

﴿الْقَلْبُ مِرْآةُ الْقَلْبِ﴾

*The heart is the mirror of another heart.*¹²

That is, whatever will be in his heart will reflect on your heart. So any non-virtuous image or thought will reflect and testify to his. It is recorded in '*Ain al-Ma'āni* that *Awliya-Allāh* are that group of people whose company generates the remembrance of *Allāh* ۞.

TENTH NŪR

Adopt the conduct of *Ahle Sharī'ah* and the behaviour of *Ahle Tariqah* so that you gain salvation in the *Ākhirah*.

ELEVENTH NŪR

The *Murshid* of my *Murshid*, the Grand Master, *Shams al-'Ārifīn Sayyid* Abu al-Faḍl Shams al-Dīn Āle-Aḥmad al-Husainī ۞ (d.1235/1820) often said, "Do not argue with people who look like *Faqīrs* (*Durwesh*)¹³. If you find him not following the *Sharī'ah*, do not associate with them". The clearer explanation of the words of the Master is as follows. If you see a person clad in the garb of a *Durwesh* and does things contrary to the *Sharī'ah*, do not meet or

¹² See *Kash al-Mahjūb*.

¹³ A dervish shrouded in tattered and torn clothes or a saintly person disguised as beggar or pauper.

argue with him because you do not know what powers and secrets of *Allāh* ﷻ may be hidden in his disguise. There are two wisdoms and benefits in not meeting and arguing with them.

1. Firstly, if he is a fake, then his company will harm you.
2. Secondly, if he is genuine, then fighting and arguing with him will also harm you.

So it is best to leave such people in their own state and not interfere with them.

TWELFTH NŪR

Some fake *Sufis* say that the path of *Sharī'ah* is different to the path of *Tarīqah*. Such *Sufis* have no alliance with *Sharī'ah*. O ignorant! Listen carefully to my advice so that you may be saved from destruction. May *Allāh* ﷻ have Mercy upon you and guide you.

Sayyidunā Rasūlullāh ﷺ is the Master of two stations. He guides the misguided towards *Allāh* ﷻ and perfects the imperfect. This was his mission on earth which he precisely accomplished. One of his stations was to guide in accordance to the Laws of *Nubuwwah* and the other is the perfection of *Wilāyah*. The Laws of *Nubuwwah* (guidance of mankind) are obvious and the mission of the perfection of *Wilāyah* was to increase the love of *Allāh* ﷻ in the hearts of His creation, hence drawing them nearer to the Creator. Thus, he first imparted the knowledge of *Islām* to them and strengthened their beliefs on the Laws of *Sharī'ah*. Thereafter, he led them to spiritual perfection (*Wilāyah*). He never reversed this pattern or blessed anyone with *Wilāyah* by keeping him or her away from the Laws of *Sharī'ah*. By *Allāh* ﷻ! This has never happened nor will ever happen. Whosoever desires or seeks *Allāh* ﷻ can never be exempt from the Laws of *Sharī'ah*. Open your ears and listen carefully! *Sharī'ah* is a tree and *Tarīqah* is its fruits. No fruit can come into existence without the tree but there are some trees that do not bare fruits.

The same applies to man. Man is never void of two conditions, i.e., being a *Mo'min* or a *Kāfir*. There are two types of *Mo'min* - pious or sinner. The pious are of two types - *Ālim* or *Jāhil*. Then, there are two types of *Ālims*. The

Ālim of the Laws of *Nubuwwah* or the *Ālim* of the Laws of *Wilāyah*. *Wilāyah* too has two states, *Āa'm* (general) or *Khās* (special). This *Ayah* explains the general category:

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا﴾

All *Mo'min* are the *Walī* (friends) of *Allāh* ﷻ¹⁴

The special (*Khās*) is referred to as: "The consciousness of every existence vanishes from his senses and he becomes extinct in the Divine Being of Almighty *Allāh* ﷻ." This is known as special or exclusive *Wilāyah*, which the *Sālik* achieves by means of his spiritual struggle, devotions, and above all, by the Grace and Mercy of *Allāh* ﷻ.

In comparison to the *Kāfir*, *Wilāyah-e-Āam* (general *Wilāyah*) is achieved by mere entrance into *Islām*. Hence, a *Muslim* in comparison to a *Kāfir* is a *Walī* - a pious in comparison to a sinner is a *Walī* - an *Ālim* in comparison to a *Jāhil* is a *Walī*. It is clear from these points that special *Wilāyah* (*Khās*) cannot be exist without *Islām* and obedience to its laws. On the contrary, *Islām* can exist without special *Wilāyah*.

An ordinary *Muslim* who is not a *Walī* is like a barren tree (without fruit) and an *Ārif Muslim* (*Walī*) is like a tree full of fruits. It is not necessary for every *Muslim* to be an *Ārif* (*Walī*)¹⁵. There are numerous *Muslim* who are not *Ārif*s. It is compulsory on every *Ārif* to be obedient to *Islām* and to the Laws of *Sharī'ah*. A person can never be an *Ārif* if he is disobedient to the sacred *Sharī'ah*. I (Sayyid Abul Husain Ahmad-e-Nūrī) tell you this and thoroughly understand this. May *Allāh* ﷻ help you in both worlds.

¹⁴ *Al-Qur'ān al Karīm*, Sura Al-Baqarah, Verse no.257.

¹⁵ Every *Ārif* (*Walī*) is a *Muslim* but every *Muslim* is not an *Ārif*.

The illustrious *Shaykhain*, Sayyidunā Abu-Bakr al-Siddique ؓ and Sayyidunā 'Umar al-Farūq ؓ, are the fruits of the tree of *Nubuwwah* and they are our Masters and guides. The tree of *Nubuwwah* is the foundation and it is due to this that we are blessed with the *Ma'rifah* (Realization) of *Allāh* ؓ. It is through this that man reaches the stations of *Wilāyah*. The general Muslim public and the Noble *Sūfī* fraternity must be thankful to *Shaykhain* for being blessed with *Islām* and '*Irfān*'¹⁶. It is solely through the *Barkāt* of the *Shaykhain* that people of the past, the present and the future have, are and will receive the sacred gift of *Islām* and '*Irfān*'. Had it not been for these two (*Shaykhain*), let alone *Wilāyah*, we would not have had any knowledge of *Islām*.

THIRTEENTH NŪR

The words *Taraq'qi* (Progress) and *Tanaz'zul* (Regress) in *Tasawwuf* refer to two spiritual stations. My explanation of this is as follows:

When the *Sālik* sets foot in the valley of *Sulūk* and travels through the stations of *Nasūt*, *Malakūt*, *Jabarūt* and *Lahūt* and finally completes the Journey of *Sayr-illāh*, thereafter, he will begin the journey of *Sayr-fillāh*. This Journey has no limits. The *Sālik* elevates himself step-by-step in the Journey of *Sayr-fillāh*. Here, he has no memory of anything besides *Allāh* ؓ, so much so that he even forgets his own existence. He becomes lost in the Divine Being of *Allāh* ؓ. Such a *Sālik* is known as *Kāmil* (Perfect) and this station is known as *Maqām-e-Taraq'qi*. This is so because he moves from *Kath'rat*¹⁷ to *Wahdat*¹⁸. This elevation is called *Taraq'qi*¹⁹. In terms of *Tasawwuf* this group does not possess the *Nisbah* of *Ta'diyyah*²⁰ therefore, they cannot grant any benefit to fellow human beings.

¹⁶ Secret Knowledge of *Allāh* ؓ.

¹⁷ Realm of Multiplicity.

¹⁸ Realm of Absolute.

¹⁹ Spiritual Progress.

²⁰ Communication State.

If the Mercy of Almighty *Allāh* ؓ is focused on the *Sālik* to grant benefit and assistance to fellow human beings, then he descends from his spiritual heights (*Taraq'qi*) to the lower world of this *Duniyah*. This is called *Tanazzul* or regression. This withdrawal is solely to render help to fellow imperfect human beings and lead them to the upper stations of spiritual heights. This state of descent of a *Sālik* happens when Almighty *Allāh* ؓ puts in him the conscience of something other than *Allāh* ؓ. The *Sālik* then realizes the sense of his own existence. When this happens, he is lowered from *Lahūt* to *Nasūt*. But this descent does not effect or change his previous state of perfection. It is an act of *Allāh* ؓ to return him to the lower world so that he may assist the weak towards the *Qurb* (Closeness) of *Allāh* ؓ. Such *Sāliks* are known as *Mukam'mal*²¹. This station of withdrawal is known as *Maqām-e-Tanazzul*²² because they observe *Kath'rat* (many) in the state of *Wahdat* (One). Since these types of *Sālik*'s are in a condition of *Muta'addi*²³, they will therefore be able to assist fellow humans.

This *Tanazzul* from *Lahūt* to *Nasūt* is more excellent and beneficial than *Tanazzul-e-Malakūt*²⁴. Although great powers and *Karamats* are achieved in *Tanazzul-e-Malakūti*, yet they are of no real benefit. The real objective is to perfect the imperfect human and to do this, is not possible without *Tanazzul-e-Nasūti*²⁵ because human beings depend on help and guidance and not Angels. Therefore, *Tanazzul-e-Nasūti* is more virtuous and acceptable than *Tanazzul-e-Malakūti*.

FOURTEENTH NŪR

There are two types of relations (*Nisbah*) amongst the '*Ārifīn* (Gnostics).

²¹ When the Perfect is further Perfected by the Divine Grace of Almighty *Allāh* ؓ.

²² Stations of Descent.

²³ Communicable State.

²⁴ Descent to the Angel Kingdom.

²⁵ Withdrawal to the *Duniyah* where human-kind live.

- ❖ One is *Kashfi Jahri* (Exposed Manifestation),
- ❖ And the other is *Kori-Khafi* (Hidden Blindness).

The former is fully aware of his condition and the status of others, while the latter is unaware of his state or the status of others even though he may be blessed with the high seat of *Qutbiyyat*.²⁶ This condition remains as long as he is alive. But after his death, he becomes fully aware of his status. His example is similar to someone born blind but is aware of colours and shapes. It seems like such a *Sālik* undertakes the spiritual journey of *Sulūk* in the state of a dream and when he awakens, he is in a state of *Kashfi 'Arif*.²⁷ Even if he becomes aware of anything in the *Kashfi* state, it is not exposed to him. Amongst such *Sāliks*, some are communicative and while others are not. In the light of these conditions, they are classified in four groups:

1) **Kashfi Muta'addi Muntaqili** كَشْفِي مُتَعَدِّي مُنْتَاقِلِي

This *Sālik* is fully aware of his status through his *Kashf*. He renders assistance to fellow humans who derive benefit from him because he is a *Muta'addi*.²⁸ He also possesses the *Muntaqili* relationship.²⁹ Therefore, the creations of *Allāh* ﷻ also recognize him and surely *Allāh* ﷻ is aware of every state.

2) **Kashfi non-Muta'addi Muntaqili** كَشْفِي غَيْر مُتَعَدِّي مُنْتَاقِلِي

This *Sālik* is aware of his own status because of *Kashf* but does not possess the relationship (*Nisbah*) of *Muta'addi Muntaqili* (transitive and passing over), therefore, he cannot render any help to people nor are the people aware of his status. *Allāh* ﷻ is All-Knowing.

3) **Khafi non-Kashfi Muta'addi Muntaqili** خَفِي غَيْر كَشْفِي مُتَعَدِّي مُنْتَاقِلِي

²⁶ The Spiritual Station of the Cardinal Pole of noble Saints. This is indeed a very lofty status enjoyed only by the Super-Elite Servants of *Allāh* ﷻ.

²⁷ Enlightened Gnostic.

²⁸ In a transitive.

²⁹ To pass over his status to others.

This *Sālik* is unaware of his own status because his relationship (*Nisbah*) is *Khafi* (hidden). People will not benefit from him nor will they recognize him because he does not have the *Nisbah* of *Muta'addi* and *Muntaqili*. *Allāh* ﷻ is fully aware of every one's conditions.

4) **Khafi Muta'addi** خَفِي مُتَعَدِّي

In this state the *Sālik* is unaware of his own status because of *Nisbate-Khafiyya*³⁰ but renders help to creation because he possesses the *Nisbah* of *Muta'addi*. People recognize him and benefit from him. The Sublime Lord ﷻ is *'Alimul-Ghayb*.

FIFTEENTH NŪR

Take note of this! When the last moment arrives before the *Sālik* completes his spiritual Journey of *Sayr-illāh*, the Cursed *Shaytān* confronts him as he does at the crucial time of death. He does not send his subservient disciples, but comes personally. He tries very hard to destroy the *Imān* of the Believer at the time of death, but whoever the Merciful and Compassionate Lord ﷻ protects, is saved from the evils of the cursed devil. Similarly, *Shaytān* arrives at the final moment before the completion of *Sayr-illāh* and tries to destroy all the arduous devotion of the *Sālik*. But, if the All-Powerful and Most Compassionate Lord ﷻ guides you and the *Awliya* are at your side, then the *Sālik* is saved from disaster, otherwise, not.

Once on a spiritual travel, Sayyidunā Ghawth al-A'zam Shaykh 'Abd al-Qādir Jilāni ﷻ reached a desert. He was extremely thirsty because many days had passed without drinking water. Suddenly, a cloud appeared above his head and dewdrops fell on him. He drank from it to his full. Then he saw a bright light (*Nūr*) on the horizon and a figure appeared from it. A voice called out: "Abd al-Qādir! I am your Lord and I have made all *Harām Halāl* for you."

Sayyidunā Ghawth al-A'zam ﷻ states: "When I heard this, I read اعوذ بالله من

³⁰ The state of hidden relation.

الشيطان الرحيم and said, 'Get out! O Cursed Shaytān!' Instantly, the light turned to darkness and the figure changed to smoke. Then the Cursed Shaytān appeared and said to me, "'Abd al-Qādir! The Mercy of your Lord and your knowledge saved you. By Allāh ﷻ! I have misled seventy men of Tariqah at this point in this very manner." I again said to him, "Are still trying to mislead me? It is not my knowledge but the Mercy and Protection of my Compassionate Allāh ﷻ that saved me." Later, people inquired from the great Ghawth as to how he established that it was Shaytān who tried to mislead him. He answered, "I recognized him by the words whereby he declared all Harām as Halāl for me. I immediately understood that it was the Shaytān because Allāh ﷻ never Commands anyone to sin." ³¹

SIXTEENTH NŪR

It is both forbidden to accept a non-Walī (fake) as a Walī and reject a genuine Walī as not being a Walī. Such decisions are disrespectful and dangerous. To mock or disregard a Prophet of Allāh ﷻ is certainly Kufr and rejecting a Walī makes one a Fāsiq. But it is very difficult for the rejecter to safely die with Imān. There are numerous proofs of this in past and present times.

SEVENTEENTH NŪR

Every human being has come from non-existence with four qualities (Sifāt):

- ❖ Bahimi بيهيمي (Animalism)
- ❖ Siba'ī سيباعي (Temperament)

³¹ Cited in *Bahjat al-Asrār* of Imām Abu-al-Ḥasan Nūr al-Dīn Shafī'ī al-Shatnūfī ﷻ and *Al-Qalā'id wa al-Jawāhir* of Imām Muḥammad bin Yahya Tādāt al-Halābī ﷻ (d.963/1556). This incident is narrated by the Sayyidunā Shaykh Musā Jilānī ﷻ (d.618/1221) ^{so} Sayyidunā Shaykh 'Abd al-Qādir Jilānī ﷻ.

- ❖ Shaytānī شیطاني (Evil)
- ❖ Malakūfī ملكوتي (Angelic)

- Sifat-e-Bahimi: This quality generates animal instincts.
- Sifat-e-Siba'ī: This quality generates the power of anger.
- Sifat-e-Shaytānī: This quality produces pride, vanity, deceit, slyness, etc.
- Sifat-e-Malakūfī: This is the most excellent quality, which is similar to that of Angels. It is due to this quality that man earned the name *Al-Insān* (The Perfect Human). This quality produces virtuous qualities in man, such as submission and obedience, love and sincerity, and devotion. This is the quality which suppresses all other evil qualities so that one may be regarded as *Insān* (high ranking in the entire creation). If it was not for this quality then we would have been similar to animals and the Devil.

If the company of evil people can destroy virtuous qualities, then one must repent and abstain from all evil thoughts. One must seek the company of a *Murshid al-Kāmil* who has fully controlled the first three non-virtuous qualities (*Bahimi*, *Saba'ī* and *Shaytānī*) and adopted *Sifāt-e-Malakūfī*. Engage one's self in his service (*Khidmah*) and reap spiritual bounties from him.

EIGHTEENTH NŪR

The foundation and essence of the path of *Sulūk* is *Barzakh-e-Shaykh* or commonly known as *Tasawwur-e-Shaykh*. After understanding this reality, the *Sālik* must observe great attention it. *Barzakh* means to find a peaceful place to sit in and visualize your *Shaykh* with the eyes closed. This is called *Muraqibah*. One must envision that one is sitting in the presence of one's *Murshid* with one's heart attached below the heart of the *Shaykh*. The constant flow of *Faīd* (spiritual light) of the illustrious *Mashā'ikh* of the *Silsila*

is filling the heart of the *Murshid*. This *Faid* then slowly overflows from the *Shaykh*'s heart into your heart. By the virtue of these drops, your heart is transforming and adopting the qualities of the *Murshid*. When this happens, you elevate yourself to a high state of spiritual excellence.

Regard the *Murshid* as fully aware of all your conditions at any time. This means that the *Murshid* becomes a mirror of the Divine Attribute of 'Alīm (All-Knowing) and 'Al'lām al-Ghuyūb (Knower of the Unseen). It is by the *Barakāt* of these qualities that the *Murshid* becomes aware of the disciple in *Barzakh*. The *Murshid* is the reflection and confidant of these intrinsic Divine Qualities. As a matter of fact, these divine qualities are metaphorically attributed to the *Murshid*. In reality, this is not so because the *Murshid* himself is in the state of *Fana* (Extinction).

In the depths of *Barzakh*, the *Shaykh* is given only two qualities of *Allāh's* ۞ Majestic Qualities that is, *Isme Hādī* (Guide) and *Isme 'Alīm* (All-Knower). In the final and last stage of *Barzakh*, neither the *Shaykh* nor the *Barzakh* of the *Shaykh* (*Fana*) remains. Only the Divine Being of *Allāh* ۞ exists. If this procedure continues successfully, then the heart of the disciple is transformed into qualities of the Soul (*Sifat-e-Rūh*) and the heart becomes purified to receive Divine *Nūr* (*Tajalliyāt*). Thereafter, the *Barzakhi Sūrat* (images of *Barzakh*) will systematically communicate with the *Sālik* who's every condition, speech and question will be heard and answered to in *Barzakh*. When this happens then all the hidden stations of *Malakūt*, *Jabarūt* and *Lahūt* will be shown to the *Sālik* who will then be assisted by this image to communicate and meet with all the souls of *Malakūt* so much so that he will be privileged to attend the sacred court of Sayyidunā Rasūlullāh ۞. There is no soul in *Malakūt* that is the same as the soul of the Beloved Prophet ۞. In this world, it is the blessing of Sayyidunā Rasūlullāh ۞ on the *Sālik* to be present with him and enjoy its secrets. This state is a reflection of 'Ālam-e-Mithāl (World of Images), which is the key to 'Ālam-e-Malakūt (World of Angels).

Barzakh lies between 'Ālam-e-Mithāl (World of Images), 'Ālam-e-Arwāh (World of Souls) and 'Ālam-e-Ajsād (World of Bodies).

A very important and interesting fact is understood here and that is, a duplicate copy of every human is found in 'Ālam-e-Mithāl. These are the same spiritual duplicate figures that are seen in a dream. It is by the power of these copies that the *Awliya* can be present and seen in various places at any given time. They also possess the quality to be present at many places in whatever shape or form as desired. When the *Sālik* perfects this procedure of *Barzakh*, he will always find the image of his *Shaykh* about a metre away on his right side. This image will solve his problems, guide him and remove all evil instincts from him and replace them with excellent spiritual qualities of perfection. The *Sālik* will then be raised to higher stations of excellence and all true qualities of *Insān al-Kāmil* (Perfect Man) will begin to be visible in him.

Thus, if at any time the imperfect human is privileged to be in the company of an *Insān al-Kāmil*, one should anchor one's self to his feet. His company will reinstate your originality and cleanse you to perfection. His *Faid* and *Barkāt* will transform you to your true origin, that is, *Al-Insān al-Kāmil*, or else you will be entangled for long periods by faults and confusion till you eventually die a miserable death. May Almighty *Allāh* ۞ remove us from the darkness of ignorance and guide us towards the light of high spiritual stations. *Āmīn. Thumma Āmīn.*

This topic reminds me of a very interesting story. Once, a shepherd raised a lion cub as a sheep dog. The lion cub lived amongst the sheep, guarding it because it was raised as a dog and had lost its original identity. Its heart and mind was transformed as a watchdog. Coincidentally, one day, a wild lion attacked the flock and the cub intercepted to protect the sheep. The wild lion was amazed and said to the cub: "O brother! What are you doing? Do you not know that we are of the same kind and these sheep are our food?" The cub replied: "No, no! I am not a lion. I am the sheep dog of the shepherd." The lion said: "By *Allāh*! You are mistaken. You have been raised in a manner so that

you forget your identity. You are a lion and yet you regard yourself as a dog. Follow me and I will guide you from destruction to your originality.

The lion took him to the river and both looked into the water. Their images appeared identical and the lion said to him: "Look! We are one; there is no difference between us." The cub saw this and was startled. The veils of deception were removed from his eyes. He realized that he was really a lion but the upbringing of the shepherd had hidden his reality and transformed him as a dog.

Both returned to the flock and began tearing the sheep apart. The shepherd saw this and screamed: "My dog! What are you doing?" The cub replied: "Keep quiet you deceit! You have removed my originality and made me a dog. Thanks to Allāh ﷻ that He sent my brother to guide me and reinstated my identity. He has saved me from your deception and misguidance".

My beloved brothers! Pay great heed to this incident and remove the destructive qualities (*Bahīmī*, *Saba'ī*, and *Shaytānī*) and adopt your original image so that you become a true human (*Insān*) and not an animal (*Haywān*). Why join the dogs when you are a lion? Get up from your slumber and join the company of a Lion (*Insān al-Kāmil*) so that he may guide you to reality and save you from humiliation. May the Merciful Allāh ﷻ bless us with this opportunity. *Āmīn!*

NINETEENTH NŪR

Brother! All these signs and lustres are of the One Unique Being, which are shown to you in various forms and signs. He beams His Nūr as He wishes and this is very simple for Him ﷻ.

I now present to you an incident explaining *Kath'rat* (abundance) in *Wahdat* (Unique One), that is, everything in the Universe is contained and controlled by the Unique One ﷻ. The *Qutb*, Khawaja Mīr Sayyīd 'Abd al-Wāhid al-Husainī

Bilgrāmī ﷻ (d.1017/1609) states in his *Sab'ah Sanābil Sharīf*³² that one night three persons were travelling in a jungle. They saw a huge gathering of people at a distance. Amongst them, a King was sitting on his Throne while a prostitute was entertaining them with a dance. Many lanterns lit up the gathering. These three travellers were master archers and decided to disrupt this evil gathering. One suggested killing the King because he is responsible for this entire occurrence. The other suggested killing the lady while the third said, "Do not kill her because she was invited by the King. If you wish to disrupt this gathering then extinguish the lanterns and darkness will terminate everything." They all agreed to this brilliant idea. One aimed at the lantern and fired an arrow at it. On impact, they were amazed to see that everything instantly vanished. There was no King, no gathering or dancing women. It was just darkness everywhere. However, they camped there that night and the next morning they went to investigate. All they found was an owl with the same arrow pierced in its beak. They realized that all this drama was actually caused by the soul of the owl. Similarly, is the condition of the entire creation of the universe. They are all the reflection of the One Unique and Majestic Lord ﷻ.

TWENTIETH NŪR

Barzakh is that world where all the souls of mankind are separated from their bodies and remain there till the Day of Reckoning (*Hashr*). This fact is briefly mentioned in the Holy *Qur'ān* and recorded in detail in Prophetic Traditions (*Aḥādith al-Nabawī*). This world is situated between this *Duniyah* (Physical World) and the *Ākhirah* (Hereafter) and, therefore called *Barzakh*³³

³² *Sab'ah Sanābil Sharīf* was written by 'Arife-Billāh al-Sayyid Mīr 'Abd al-Wāhid al-Husainī Bilgrāmī ﷻ (d.1017/1509) and is rated as a masterpiece in *Tasawwuf*. It was originally written in the *Farsi* language and later translated by other scholars into *Urdu*. This book is held in high esteem by the *Masha'ikh* of the Indo-pak sub-continent as it was presented to Sayyidunā Rasūlullah ﷺ who not only acknowledged it but was very pleased with it. The great *Chishtī Sūfī* Master, Ḥadrat Khawja Sha Kalīm Allāh Chishtī Shajāhānābādī ﷻ was present in his *Muraqibah* when this presentation took place. Refer: *Asah al-Tawārikh*, Vol.1, p.168, and *Ma'āthir al-Kirām*, p.29.

³³ The great *Mujaddid* and 'Ārif Imām Aḥmad Ridā ﷻ was asked about *Barzakh*. The Question and answer that is recorded in his famous *Al-Malfūz al-Sharīf*, Vol.4, is as follows:

(stations between death and Resurrection). *Barzakh* is not *'Ālam-e-Mithāl* (World of duplicate copies). Through spiritual perception, the *Awliya* have established this world to be situated between *Mulk* (*Duniyah*, physical universe) and *Malakūt* (the Angelic World). It is similar to the world of Angels (*'Ālam-e-Malakūt*) because of its brilliance and elegance, and due to its vastness and beauty, it is like *'Ālam-e-Nasūt*. *Barzakh* reflects some similarities of both these worlds. The time period here is always present. Time past and future does not exist here so the period here is similar to *'Ālam-e-Mithāl*.

Sayyid al-Makāshifin, Shaykh al-Akbar Muhiyy al-Dīn ibn al-'Arabī ❦ states in his famous works, *Futuhāt-e-Makkiyya*, that *'Ālam-e-Mithāl* and *'Ālam-e-Barzakh* are two separate stations. Hence, the text of Shaykh al-Akbar's ❦ explanation is that *'Ālam-e-Barzakh* is the station where the souls are returned after separation (death) from the bodies. The former is known as *Ghayb-e-Mohāli* and the latter is *Ghayb-e-Imkāni*. There are many *Awliya* who can observe and report on *Ghayb-e-Imkāni*, but very few have access to *Ghayb-e-Mohāli*.

TWENTY-FIRST NŪR

There are three types of graves.

- ❖ Firstly, is the grave of the *Duniyah*. This is found on earth.
- ❖ Secondly, is the grave of *'Ālam-e-Mithāl*. This is between *'Ālam-e-Barzakh* and *'Ālam-e-Shahadah*. *'Ālam-e-Mithāl* is the reflection and shadow of both these worlds. It is similar to *'Ālam-e-Barzakh* because

QUESTION: The explanation of *Barzakh* is a thing that lies between two things, which is related to both. When the word *Barzakh* is generally used it refers to the grave. The question arises here is to whether *Barzakh* is actually the grave or the period of time from after death till *Qiyāmah* or *Hashr*?

ANSWER: *Barzakh* is neither the grave nor that period of time in which the dead stays in the grave. In fact, they are those stations (*Maqāmāt*) where the souls are kept till the Day of Judgment (*Hashr*) according to their status.

of its elegance and brightness, and due to its vastness, it is like the grave of *'Ālam-e-Duniyah*.

- ❖ Thirdly, is the grave of *'Ālam-e-Barzakh*. This is the original grave and place of abode. It is here that the soul will remain after separation from the body until the *Sūr* (Trumpet) will be blown for Resurrection. In this grave, the dead will experience punishment or comfort. The *Thawāb* (Reward) or *'Azāb* (Punishment) of this grave will reflect as a shadow on the other two graves. This is the grave where the *Kashf* (spiritual vision) of the *Aqtāb*³⁴ are situated. The *Qutb* of his time is fully aware of the happenings in this grave. It is from this grave that people receive *Faid* (blessings) from the *Awliya*, the question and answer takes place here, also the communication of the living with the dead, and the dead answer the greetings of their visitors. All these are related to this grave.

There are two types of answers received when a living person requests anything at the graveside of the *Awliya*. One is known as *Khat'ra-e-Sahiyyah* (correct feeling) and the other is hearing a sound from a distant place with the assistance of the wind. The first is achieved when one goes to the graveside of a *Walī* and silently requests anything. There is no verbal utterance but mere communication from the heart. Thereafter, silence is observed in anticipation of the answer. After a while, whatever thought comes to heart is to be regarded as the answer from the *Walī*. Sometimes the answer comes in a clear audible sound as if two persons are speaking. Perfect people (*Awliya*) who master and obtain such status experience this clarity by spiritual perception. This grave is the opposite of the grave of the *Duniyah*.

If a person does not have a grave in the *Duniyah*, that is, when eaten by an animal or burnt to ashes by fire, then his grave will be regarded as the droppings of the animal because the essence of man never perishes or changes. This atom is discharged by the animal and does not remain in its stomach. So

³⁴ *Aqtāb* is the plural of *Qutb*. *Al-Qutb* or *Al-Ghawth* - The Pole or The Help or the Cardinal Pole of noble Saints. The one person who forms the focus of Allah's ❦ supervision of the world in every age. He belongs to the heart of *Israfil* [the Angel of the Resurrection and of form] and he is entrusted with the high station of Sainthood (*Wilāyat al-Kubra*).

the point of the droppings will be the person's grave. Similarly, fire cannot destroy this atom and it is deposited on the ground with the ashes, which is then kept in trust by the earth. The place where this atom lies will be the grave of that person. The effect of the original grave on the earthly grave is similar to the rays of the sun on the earth or the light of a lamp in the room. From these examples, we must understand that there is a short period in this grave and numerous changes are experienced within it.

TWENTY-SECOND NŪR

Be aware that death transfers you from one world to another. Thus, man experiences three deaths and four lives. Of the four lives, three are for death and the fourth and last life is life forever. The explanation of this is as follows: On the first Day of the Covenant in the Heavens, Almighty *Allāh* questioned the souls:

«أَلَسْتُ بِرَبِّكُمْ»

Am I not your Lord (Who cherishes and sustains you)?

The answer was بلى "Yes" This was the first life and only *Allāh* knows how long this period lasted. Then these souls were transferred from 'Ālam-e-Arwāh (World of Souls) to 'Ālam-e-Shahadah (Duniyah). This transfer was the first death and the second life and its duration is limited to the age of the person. Then we are transferred from this Duniyah to 'Ālam-e-Barzakh (grave). This transfer is our second death and third life. Finally, we will be transferred from 'Ālam-e-Barzakh to 'Ālam-e-Ākhirah (Hashr, Day of Reckoning). This will be the third and last death and the fourth and final life. There will be no death after this because each soul will live with its body either in Jannah or Jahannam till eternity.

TWENTY-THIRD NŪR

Question: What is the wisdom in ending this 'Ālam (World of Mankind), which is Fana-e-Mutlaq (non-eternal), and give it existence after

Judgement? 'Ālam (عالم) is *Mumkin* (possible and created) and *Mumkin* cannot exist on its own but exists by the *Qudrat* (of *Allāh*). When it perishes, only the *Qudrat* remains, as this will be the situation in the Last Hour. Since this is an understood fact, then what is the wisdom to resurrect it from non-existence and give it existence till eternity?

Answer: My heart was spiritually inspired (*Ilhām*) with an answer. If this answer appeals to you, accept it or seek clarity elsewhere. According to the illustrious *Sufi* fraternity, there are two stations. The first is:

«كَانَ اللَّهُ وَلَمْ يَكُنْ مَعَهُ شَيْءٌ»

Only Allāh knows His Ahadiyyat (Station of Uniqueness).

The second is when Almighty *Allāh* ordained to expose His Sublime State of Divinity which was not possible without the creation of mankind. Hence, He ordained to create and did so by bringing *Ālam* (World of Mankind) from non-existence to existence (from *Ādam* to *Wujūd*). This station is called *Wāhidiyyat* (*Wahdat* in *Kath'rat*³⁵), meaning unique oneness totally independent in the multitude of dependent existence (creation).

The reason behind this is that if creation did not exist, then whom besides *Allāh* would know of His Own Existence and who would call him *Khāliq* (Creator)? It is due to the station of *Wāhidiyyat* that creation came into existence and He exposed Himself to them. *Allāh* then questioned الست بربكم and got the answer بلى "Yes" from creation. *Allāh* will then make them extinct because extinction is needed for Resurrection. If He does not resurrect this world, then only the station of *Ahadiyyat* will remain and the station of *Wāhidiyyat* will be hidden. This is so because *Ahadiyyat* does not depend on *Wāhidiyyat* while *Wāhidiyyat* is dependent on *Ahadiyyat*. Its distinct existence

³⁵ The Realm of the Absolute in the Realm of Multiplicity.

in no way rejects *Allāh's* ﷻ *Ahadiyyat*. Therefore, *Sayyid al-'Ārifīn*, Shaykh Junaid al-Baghdādī ﷺ states:

﴿هُوَ الْآنَ كَمَا كَانَ﴾

He is now as He was from the outset.

Therefore, the state of both these facts (existence and non-existence) holds that the station of *Wāhidiyyat* once again manifest its glorious presence and eternally remains in full brilliance on the horizon of *Nūr*. Therefore, *Allāh* ﷻ will give life again to '*Ālam-e-Fāni* (the Mortal World). This is *Allāh's* ﷻ wisdom of blessing His creation with life for the second time and not taking it away again. However, only *Allāh* ﷻ knows best of His Wisdom and doings.

TWENTY-FOURTH NŪR

When the body (statue without life) of Nabī Ādam ﷺ was completed, his *Khilāfat* was announced in '*Ālam-e-Malakūt* (Angelic World). When this happened, the Angels of the Heavens went to *Iblīs* who was at the time their *Ustāz* and called *Azazīl*. They asked him if he saw the statue of the future *Khalīfah* and requested some secrets of this coronation. The Angels could not understand this wisdom. The Cursed *Shaytān* entered the statue of Nabī Ādam ﷺ and after a while emerged and commented: "*I have examined this statue and found no place in it suitable for a Divinely Blessed Khilāfat. This entire statue is made up of bones, blood, veins, meat, fat and ligaments. Excited blood will create a storm and flow in its veins and cause friction. This will then result in fights, disunity and eventually end up in disobedience and sin. These are not appropriate qualities of Prophethood. However, I found a unique chamber situated on the left side of the body which has some secret Amanah (Trust) hidden in it. I could not develop the courage and strength to explore it and forced to abandon it. If there is any reason for the Khilāfat of Allāh ﷻ, then it cannot be anything besides this elegant chamber harbouring the secret Amanah. Besides this, there is nothing else in this statue.*"

The illustrious *Sufiyyah* state that this secret *Amanah* is the Love of *Allāh* ﷻ, which was entrusted to Nabī Ādam ﷺ. Great affection and desire was created in the heart of the Prophet for this Secret Love. No other creation was blessed with this honour and secret.

O Beloved! Be aware that Ādam ﷺ became Ādam solely due to the secret *Amanah* or else he would have been similar to other creations. Why then are you unconscious of this secret? Why do you not seek your Lord and increase the desire of unfolding this secret? Devote yourself and seek this treasure because when you find it and understand it, you too will become someone honourable in the Sacred Court of the Real Absolute ﷻ. Intensify in your heart the love of *Allāh* ﷻ and become the devotee of the Lord of Mercy so that you be recognized and blessed by His Divine Love. It's only when *Allāh* ﷻ recognises you that you will get recognition from His creation.

TWENTY-FIFTH NŪR

There are two types of *Nisbah* (relationships). One is to be a lover (عاشق), that is, when the lover becomes extinct in the beloved. The other is to be the Beloved (مечوق), that is, when the relation of the Beloved intimate with the lover.

The first *Nisbah* is called *Khalīlī*, and the second is called *Habībī*. *Nisbat-e-Khalīlī* is, when every move of the lover is in accordance to the desire of the Beloved, while in *Nisbat-e-Habībī*, every move of the Beloved (*Mallūb*) is acknowledged by the lover (*Tālib*). All *Awliya* are related to either one of these two *Nisbahs*. Some are related to *Khalīlī*, while others are related to *Habībī*. The meaning of *Nisbah* is that the heart always remains in permanent contact with the Supreme Lord of Power ﷻ while cut off from the rest of the universe. When speaking of a Saintly person it is often said, "*He is a Sahib-e-Nisbah*". This means that his heart has ardent love for *Allāh* ﷻ.

TWENTY-SIXTH NŪR

This concerns the sincere devotee (طالب صادق). The Mercy of *Allāh* ﷻ does not deprive the sincere devotee from acquiring spiritual perfection even though his *Murshid* may be imperfect. In fact, at times, such imperfect *Murshids* are blessed with perfection due to the sincerity and devotion of the *Murīd*.

It is recorded in *Sufi* manuals that there lived a man who constantly searched for a *Murshid al-Kāmil*. But, he could not find one. One day, in frustration and desperation, he declared: "By *Allāh*! I will become the *Murīd* of that person who comes to my home tonight, irrespective of who he may be". He said this and waited in anticipation for his *Murshid*.

Coincidentally that night a thief entered his home. He was overjoyed and regarded him as sent by *Allāh* ﷻ and the fruits of his *Du'ā*. As the thief entered, he grabbed hold of his hand and cried: "O master! Make me your *Murīd*." The thief was terrified when he saw the man and things became worse when he heard his request. In this difficult situation he realised that the only way to free himself was to accede to the desires of the man. The thief mumbled a few words and said: "I have made you my *Murīd*." The man then said: "Give me spiritual instructions so that I may devote myself to them." The thief was ignorant of the laws of *Tasawwuf* but was desperate to free himself from this predicament. So he found himself in a unique position for freedom and said to the man: "Detach yourself from your family and go into the jungles and engage in the *Dhikr* of *Allāh* ﷻ. Control your heart and devote yourself to the *Dhikr* of 'Allāhu Allāhu'." The sincere devotee was delighted to hear these instructions. He immediately broke all ties with his family and set off to the jungles and occupied himself in the *Dhikr* of *Allāh* ﷻ. The thief also set himself free and returned to his home.

Since the *Murshid* was ignorant and imperfect, the *Murīd* could therefore not attain his goal. The Merciful Lord ﷻ ordered Sayyidunā Khidar ﷺ to purify the thief and lead him to the stations of perfection. Sayyidunā Khidar ﷺ

appeared and in a short space of time cleansed and led him to the stations of spiritual perfection. He was no more a thief but a *Wālī* of *Allāh* ﷻ. Thereafter, Sayyidunā Khidar ﷺ instructed him (the thief) to lead the sincere *Murīd* towards Almighty *Allāh* ﷻ. The purified *Murshid* then approached the *Murīd* in the jungle in a spiritual garb and led him to the secret proximity to *Allāh* ﷻ.

Did you see the impact of the sincere devotee on an imperfect *Murshid*? From where to where did the sincerity of the *Murīd* lead the imperfect *Murshid*?

TWENTY-SEVENTH NŪR

One day, I respectfully posed a question to my *Murshid al-Kāmil*, Qutbul-Waqt Sayyid Āle-Rasūl Aḥmādī Husaini ﷺ: "How is it that we see some *Durwesh* (*Awliya*) eating *Harām* dead animal meat. On numerous occasions, they were found consuming the meat of un-slaughtered dead animals and they utilise their fat too. Although these *Durwesh* were not *Majzūbs*³⁶ nor did they externally look like mad people. They even gave others such meat to eat. When this meat was closely inspected it was in fact *Halwa* (sweet meat) and not the original meat of the dead animal. What is the secret hidden behind this phenomenon?

The *Wālī* of *Allāh* ﷻ replied: "Kun Fayakūn کن بيكن (Be and it became) is a Divine Quality of Almighty *Allāh* ﷻ. When the absolute mortal human becomes the inheritor of this Unique Status then he develops the power to change the originality of things. Therefore, if he orders the dead to become alive, it happens, and visa versa. If he orders the meat of a dead animal to become *Halwa*, and for *Halwa* to become dirt, it happens. Poison changes to cure and cure changes to poison if he orders so. Do you forget the famous incident of the great *Sahāba*, Sayyidunā Khālīd ibn Walīd ﷺ, who ate the poisoned food and was not affected by it? There is nothing surprising if a *Wālī* is blessed with some powers of this Divine Status and miraculously changes the

³⁶ Divinely-intoxicated *Awliya*.

reality of things. It is obvious that when the state of things changes, the law also changes. For example, grapes fermented as wine is absolutely *Harām*. But if vinegar is made from grapes, then it is *Halāl*. The same applies to other things without any dangers".

I then said to the Grand Master: "Respected Sir! My heart is now fully satisfied with your explanation."

TWENTY-EIGHTH NŪR

One day, after kissing the feet of my *Murshid al-Kāmil*, I humbly asked him: "What is the *Ruh* (soul)?" He replied: "*Ruh* is the shadow of Almighty *Allāh*'s Magnificent Attributive Status of *Hayāt* (Life). It is impossible to understand the Divine Being (*Zāt*) and Attributive Status (*Sifāt*) of Almighty *Allāh* how then would it be possible to know the reality of the soul when it is His Shadow and reflected radiation."

TWENTY-NINTH NŪR

On one occasion I asked my *Murshid al-Kāmil* the reason why some *Durwesh* suddenly stopped performing *Salāh*. When they are asked the reason, they answer by reciting this *Ayah* of the Holy *Qur'ān*:

﴿وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ﴾

*And worship your Lord until certainty (Death).*³⁷

The Master replied: "They say this to divert your attention from their devotion and hide themselves. They are far from neglecting or omitting their *Salāh*."

﴿ظَنُّوا الْمُسْلِمِينَ خَيْرًا﴾

Have good thoughts about the Believer!

Sometimes they experience a deep state of spiritual engrossment so much so that they are not aware of their own existence. At times they become saturated by the Beauty of Almighty *Allāh* and lose their physical senses. Sometimes they dive so deep in the Ocean of *Allāh*'s Divine Love, which cuts them off from the rest of the universe. There are times when the height and *Nūr* of *Allāh* overpowers them to such an extent that they do not have the strength or ability to perform their *Salāh*. They experience these extra-ordinary spiritual states that cannot be understood by the ordinary man. Therefore, he jumps to irrational conclusions. One day *Sayyidunā*, *Shaykh Abu-Bakr Shibli* entered the home of his *Murshid*, *Sayyidi Qāsim Junaid al-Baghdadi*. The *Murshid* was lying down. He walked up to the head side of the *Murshid*, began screaming the *Takbīr* and reciting poetic verses. The *Murshid*'s wife saw this and intended to observe *Hijāb*. *Shaykh Junaid* said to her: "It is not necessary for that because *Shibli* is not in this physical world." After a while *Shaykh Shibli* fell unconscious to the floor and lay there for a long time. Eventually, the Master, *Shaykh Junaid al-Baghdadi*, cast his glance on him and brought him back to his senses. *Shaykh Shibli* began crying. Instantly, *Shaykh Junaid* ordered his wife to observe *Hijāb* because *Shibli* had returned to this world.

However, the *Awliya* experience various states and conditions. Therefore, it becomes impossible for them to execute the laws in these spiritual states. As a result, they are exempted for those moments as seen in the above-mentioned incident. *Sayyidunā Junaid al-Baghdadi* did not find it necessary in the first instance for his wife to observe *Hijāb*. How do we know if these *Durwesh* secretly perform their *Salāh*? But, in this case they will be liable for omitting the *Jama'at*. Reading alone surely does not earn you the *Thawāb* of performing *Salāh* with the *Jama'at*. It is not virtuous to omit the *Sunnat al-Mu'akkidah*. In fact, some great Jurists (*Fuqaha*) regard *Salāh* with *Jama'at* as *Wājib*. Therefore, the first reason is most appropriate."

I then asked my *Murshid*: "Why is spiritual depth necessary only for *Salāh*? What about other things such as eating, drinking, etc.?"

The Grand *Murshid* replied: "Do you not see how the insane and madmen eat and drink? The 'Aqal of perception is different to the 'Aqal of eating and drinking. Although the insane eat and drink, but the Laws of the *Sharī'ah* does not apply on them. The same rule applies to the illustrious Sufis. Almighty *Allāh* knows best and

³⁷ *Al-Qur'ān al-Karīm*, Sura Al-Hijr, Verse no.99

we all have to return to Him. However, we must always have good thoughts concerning the Awliya and there is no need to object to and slander them. O yes! It is possible that they do not perform Salāh in your presence; instead they read their Salāh in the sacred Hāram of Makkah al-Mukarrama. It is more virtuous to read it there and Allāh ﷻ condenses the earth for them to make this possible for His special servant. One Rak'āt Salāh in Makkah al-Mukarrama is equivalent to one hundred thousand Rak'āts. So they prefer to achieve this Grace of Allāh ﷻ. If one objects by saying that they did not physically move from their sight at all times then how can this be possible? The answer is: What do you know if they went to Makkah al-Mukarrama with their original body and soul and left behind for you to see, their duplicate body (مثالي) which is identical to the original body. Such incidents have often happened with these dignified nobles. However, there is vast room for good opinions. See who is blessed with guidance and saved from the destruction of doubts. May the Merciful Allāh ﷻ guide us all. *Āmīn*".

THIRTIETH NŪR

Insān (man) is the small world (عالم صغير) and, besides this, the rest of the universe is the big world (عالم كبير). Everything of the big world is contained in this small world. Whatever is small in the Qalam (Sacred Pen) is small in the soul of Man. Whatever is big on the Louhe-Mahfūz (Sacred Tablet of Records) is detailed in the heart of Man. Whatever is on the 'Arsh (Sacred Throne) is found in the body of Man. All that is in the Kursī is contained in the Nafs (spirit) of man. Therefore, it is stated in the *Hadith Sharīf*:

﴿مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ﴾

One who recognized himself has indeed recognized his Creator.³⁸

Therefore, it explores his existence:

³⁸ Cited in *Kīme'ah-e-Sa'adat* of Imām Muḥammad al-Ghizālī ﷺ and *Sirr al-Asrār* of Sayyiduna Shaykh 'Abd al-Qādir Jilānī ﷺ.

﴿فَفِكْرُكَ فَيْكَ يَكْفِيكَ﴾

O man! Contemplation and pondering in yourself will suffice for you.³⁹

Did you not hear the Command of Allāh ﷻ in the Holy Qur'ān?

﴿اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا﴾

Read your Book today, it will be suffice to account for your deeds.⁴⁰

One who reads this Book will be aware of all the happenings of the past and future (مكان وما يكون). For those who cannot read all, at least read what is possible or manageable:

﴿فَاقْرَأْ مَا تيسَّرَ مِنَ الْقُرْآنِ﴾

Read what is easy for you from the Qur'ān.⁴¹

Allāh ﷻ states in the Qur'ān:

﴿سَنُرِيهِمْ ءَايَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ﴾

Now We will show them Our Signs in the world in their existence such that it will expose to them that verily He is the Truth.⁴²

³⁹ Ghawth al-'Azam Sayyiduna Shaykh 'Abd al-Qādir Jilānī ﷺ records a *Hadith Al-Qudsi* in his *Sirr al-Asrār-fī-ma-Yah'tāj Ilayh al-Abrār* that Allāh ﷻ states: *الإنسان سوتي وأنا سره* "Man is My secret and I am his secret." Therefore, one is ordered to ponder and make *Fikr* within one's self because numerous Secrets of Allāh ﷻ are hidden in *Al-Insān* (Man). Man is the carrier of the great *Amanah*, which no creation in the universe had the courage to carry. That secret is the Divine Love of Allāh ﷻ called *Ishq-e-Ilāhi*. This treasure is hidden in man and when he finds it, he attains the peak of perfection, which is the Divine Presence of the Sublime Lord ﷻ.

⁴⁰ *Al-Qur'ān al-Karīm*, Sura Al-Isrā Verse no. 14

⁴¹ *Al-Qur'ān al-Karīm*, Sura Al-Muz'ammil Verse no. 20

⁴² *Al-Qur'ān al-Karīm*, Sura Fussilat Verse no.53

Furthermore, *Allāh* ﷻ states:

﴿وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ﴾

*And in themselves, but they cannot see.*⁴³

However, whatever is found in 'Ālam-e-Kabīr is contained in 'Ālam-e-Saghīr. For example, 'Ālam-e-Kabīr has a King whose command and law applies to his entire kingdom. None of the subjects in this kingdom can do anything without his command.

Similarly, the King in 'Ālam-e-Saghīr is the soul and its kingdom is the entire body. All the limbs and organs, which are the subjects of the body, are under the command and control of the soul. There is always one King who appoints a Prime Minister to represent him and properly administer his kingdom. In 'Ālam-e-Saghīr the King is the *Ruh* and its Prime Minister is the 'Aqal (brain) who is authorized to discipline all the organs of the body to be obedient to the King (*Ruh*).

In *Ālam-e-Kabīr* there is One Supreme and Powerful Sovereign who is none other than Almighty *Allāh* ﷻ.

In *Ālam-e-Saghīr* the King is the *Ruh*, which is from one of the Commands of *Allāh* ﷻ as mentioned in the Holy *Qur'ān*:

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

*They ask you (The Beloved Nabī ﷺ) concerning the soul. Say to them that the soul is from the Command of my Lord: of knowledge it is only a little that is communicated to you, (O men!)*⁴⁴

⁴³ *Al-Qur'ān al-Karīm*, Sura Al-Zāriyāt, Verse no.21.

⁴⁴ *Al-Qur'ān al-Karīm*, Sura Al-Isrā, Verse no.85.

In *Ālam-e-Kabīr*, the Majestic King has a very dignified Prime Minister who is a most trustworthy viceroy. He holds the highest rank in the entire creation of *Allāh* ﷻ. He is the absolute matchless representative of everything in the Kingdom of *Allāh* ﷻ. He is none other than the most beloved of *Allāh* ﷻ, the Symbol of Creation, The Master of Masters, Sayyid al-'Ālamīn Muḥammadur Rasūlullāh ﷺ. There is no one like unto to him.

The Prime Minister of *Ālam-e-Saghīr* is 'Aqal, which is the reflection and shadow of the reality of Sayyidunā Muḥammad ﷺ (حَقِيقَتِ مُحَمَّدِي).

In *Ālam-e-Kabīr*, the Throne of the Absolute King (*Allāh* ﷻ) is the 'Arsh, which has a very special relation with the Lord of Power. Similarly, in *Ālam-e-Saghīr* there is a heart, which is the special station of the soul. There, Almighty *Allāh* ﷻ has a very exalted *Kursi* and here the status of the 'Aqal is very high. There we have the *Louhe-Mah'fūz*, which has recorded all happenings of the past, present and future. Here, we have the power of intellect that captures and records all images and colours and whatever is understood by the five senses, are all saved by this intellect. There, it is impossible to understand the Eternal Reality and Status of Almighty *Allāh* ﷻ. Here too, it is difficult and impossible to understand the reality of the soul. The entire Kingdom (universe) is under the supreme and absolute control of *Allāh* ﷻ and He is Omnipresent by His Divine Powers. He is not limited to any specific place. Here, the soul is present in every part of the physical body with the power of management and control. Yet, it cannot be said that the soul is situated in a specific part of the human body.

When *Allāh* ﷻ ordained to create *Zayd* (e.g. a person) in *Ālam-e-Kabīr*, firstly, He ordains so and accordingly, the shape, complexion, etc. gets recorded on *Louhe-Mah'fūz*. Here in these upper Heavens, the commissioned Angels of contemplation interacted to the command of the *Lord* ﷻ. They then relay this message to the care-taking Angels of the skies and the stars of their stations. They in turn convey the message to the Angels in charge of the four elements of man, namely air, water, clay and fire. After being notified, these Angels

begin the preparation to execute the command of Almighty *Allāh* ﷻ. They bring the male and female together and select the sperm in the male to be fertilized in the womb of the female. When this is done, they give shape, complexion, sex, and size meticulously according to the order of *Allāh* ﷻ as recorded in *Louhe-Mah'fūz*. Since the Commands of *Allāh* ﷻ do not change, thus accordingly, "Zayd" is born. However, if it is in the Divine Knowledge of *Allāh* ﷻ that the birth of Zayd is not to take place, then the mother will miscarry or any other change will take place as *Allāh* ﷻ ordains.

Similarly, in the case of *Ālam-e-Saghīr*, for example, you decide to write "Bismillah" on a piece of paper. First, it is your intention. The intention will then draw the shape you decide in the brain. Then spiritual elegant waves similar to that of the Angels will create vibrations from the soul and send them systematically to the limbs, fingers and joints. These vibrations and feelings will instruct the joints of the fingers to produce a specific type of calligraphy of "Bismillah" according to your desire. Since no hindrance has been created in this entire process, therefore, the writing of "Bismillah" will be executed as desired.

On the contrary, if while you are writing it and you intended to complete it, then surely you will possess the power to do so. But while writing, your intention switches to a change in the original plan, then too you possess the power to do so, e.g. you want to change the style of calligraphy, you will do as you intend or desire.

It must also be known that there is *Qiyāmah* in *Ālam-e-Kabīr* that will totally destroy everything besides the Divine Being of *Allāh* ﷻ. Likewise, there is death in *Ālam-e-Saghīr*. It will destroy the entire kingdom of the physical body, besides the King (soul). I am sure that this explanation will give clarity to the *Hadith Sharīf*:

﴿مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ﴾

One who recognizes himself has indeed recognized his Lord ﷻ.⁴⁵

And:

﴿إِنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ﴾

Verily *Allāh* ﷻ had created *Nabī Ādam* ﷺ in a form He ordained.⁴⁶

Therefore, *Ma'rifah* of oneself is the *Ma'rifah* of Almighty *Allāh* ﷻ.

In *Ālam-e-Kabīr*, the King has some very intimate confidants. In *Ālam-e-Saghīr*, the confidants are the liver, spleen, etc. There, the kingdom requires a treasurer and here it is memory and thought. There, they are recorders of the events in script, but here this is done by sense and feeling (حس) and sent to the sense of speech for presentation. There, there are the King's royal chariots for transport and here are two feet to carry you around. There, the King has an army to protect the kingdom, and here, you have two hands to protect the body. There, officers are appointed to administer financial transactions, and here, the power of desire accumulates commodities and food supply required for consumption. There, the Police protect the kingdom, and here, the powers of anger wisely operate.

In the Royal State there is security, and here, the five senses intercept all movements of body and report to its security headquarters. Servants there carry out various duties in the kingdom, while the physical powers such as digestion, movements, distribution of nutrition, manufacture of blood, and immune system, growth, breathing, and discharge of waste, etc. from the body are all servants executing this work. Each one of these powers does its duty accordingly. There, there is a kitchen and a cook to prepare the food, and here, this is done in the stomach and the heat found in it. There, the dyes colour everything, while here the food is red and produces blood. The water

⁴⁵ Cited in *Kīme'ah-e-Sa'ādat* of Imām Muḥammad al-Ghizālī ﷻ and *Sirr al-Asrār* of Sayyidana Shaykh 'Abd al-Qādir Jilānī ﷻ.

⁴⁶ See *Al-Ikmāl*, Vol. 1, p.148.

superintendent purifies the water from the blood and sends the waste to the bladder to discharge it.

In *Ālam-e-Kabīr*, other Kings attack one another and try to conquer and control, while in *Ālam-e-Saghīr*, sickness tries to attack the soul and weaken its control. Such wars are called *Boh'rān*⁴⁷. There, these wars have the same sort of backing and reinforcement, and here, sickness is backed and enhanced by ignorance, bad eating habits and an inexperienced physician. The reinforcements of the soul are medication, healthy foods, controlled eating habits and a good physician. These help to develop a good immune system and overpower the enemy, that is, sickness. There, thieves steal, and here, the veins steal nutrition from the stomach and gives it to the liver.

In the Kingdom of *Ālam-e-Kabīr* there are good and bad subjects.

In *Ālam-e-Saghīr*, there are good and bad habits. There are four elements there, and here, are four mixtures, namely blood, phlegm, bile, and acid. Shining stars brighten up the atmosphere there, and here, spiritual perception and eyesight light up hidden objects.

Mountains in *Ālam-e-Kabīr* stabilize the kingdom, while the bones in *Ālam-e-Saghīr* balance and keep the physical body upright. Vegetation is found there, and here, hair exists. There, rivers flow, and here, blood flows in veins. There, are sweet, salty, bitter and bad-odour fountains, and here, are the same. The fountain of the mouth is sweet so that food can be tasted accordingly. The fountain of the eye is salty because there is a lot of fat in it. Fat cannot exist without salt.

The fountain of the ear is bitter, very rowdy and does not have any security over the delicate eardrums. Therefore, the Wisdom of *Allāh* ﷻ protects it with bitterness so that no insect may enter and damage it. The fountain of the nose is smelly (bad odour) so that it may appreciate fragrance. There, rain clouds draw water from the ground, raise it up in vapour, then condense it to water and send it down as rain. Here, heat, fever and fumes raise excessive vapour to the eyes,

⁴⁷ Crises or a critical moment.

condense it and release it through the eyes as tears. There, the storm of water exists, and here, the turbulent moisture. There, winds cause chaos, and here there is the turmoil of gases. There, earthquakes, and here, shivering and tremor. There, the decay of filth creates maggots and germs, and here, the decay of phlegm produces bacteria and germs.

There, exists the Cursed *Shaytān* (devil), and here, *Nafs-e-Ammara*⁴⁸. There, is *Jannah* and *Jahannam*, and here, health and sickness. *Jannah* has numerous bounties and *Jahannam* has discomfort. In health one enjoys eating, visiting and doing all sorts of things freely while in sickness, food does not taste nice nor is one in a situation to work normally in comfort. There, Angels are commissioned by *Allāh* ﷻ, the Supreme, to organize the Universe and keep everything in the place as *Allāh* ﷻ ordains. Here, the spiritual senses react on every path of the body as desired by the soul. When one intends to walk or move, these senses activate those muscles and parts necessary to execute these types of duties, etc. There, sounds and music are found, and here, the voice box gives out charming musical sounds. There, farming is done to achieve crop, and here, marriage produces children. There, machinery crushes grain, and here, the teeth do the crushing. There, curtains shadow and enhance beauty, and here, the eyebrows beautify the eye. Death is experienced there, and here is sleep. There is life after death, and here is awakening after sleep.

However, there are numerous similarities between the transactions in both these worlds. We cannot count them or comprehend them with our knowledge. Hence, we attribute all the counting and understanding to the Divine Knowledge of Almighty *Allāh* ﷻ who created them, and we hereby put our trust in Him by reciting the sacred *Ayah*:

﴿سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ﴾

*All glory is for You, we do not have the knowledge besides what You bless us with, and verily, You are the All-Knowing and Most Wise.*⁴⁹

⁴⁸ Animal instincts or carnal desire - Ego. Those qualities of the servant that are notorious (*Ma'lum*).

⁴⁹ *Al-Qur'an al-Karīm*, Sura Al-Baqarah, Verse no.32.

Nevertheless, whatever is in *Ālam-e-Kabīr* though we know about it or not is similarly found in *Ālam-e-Saghīr* whether we understand or have knowledge of it or not. Therefore, it is incumbent upon us to ponder and contemplate over these examples and signs and never disregard them as baseless because this is the stepping-stone to the elementary journey of *Nasūt*. Thus, the Holy *Qur'ān* speaks:

﴿سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۖ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ

عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

*Soon will We show them Our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that your Lord witnesses all things?*⁵⁰

It is compulsory on the devotee to undertake the journey of *Nasūt* according to his capacity to understand, recognize and gain the closeness to the Lord of Power ﷻ. It is due to this journey that man develops the power and skill of recognition and contemplation (*Ma'rifah*). If this is not achieved, then one falls below the level of an ignorant (*Jāhil*).

THIRTY-FIRST NŪR

Almighty *Allāh* ﷻ is the Unique and real One. He is not a mathematically one that is divisible. He is incomprehensible. There is nothing like Him.

THIRTY-SECOND NŪR

Let it be known that it is the consensus of the *Sufi* fraternity that all the Sublime Qualities of Almighty *Allāh* ﷻ (صفات الهية) are from the Essence of His Divine Being (عین ذات). They are not separate from His Divine Being. *Ālam-e-Jabarūt* refers to the journey in these very Qualities (صفات). This journey is undertaken first, thereafter, the Journey into the Divine Being (*Zāt*), which is

⁵⁰ *Al-Qur'an al-Karīm*, Sūra Al-Fussilat, Verse no.53.

called *Maqām-e-Lahūt*. How does one separate these two when both are regarded as one? It is incorrect to separate them as different entities.

I (*Sayyid Abu al-Husain Nūri*) say that although both are from the very essence, we will have to accept a confidential distinction between them. This is so because there are numerous spiritual stations wherein Almighty *Allāh* ﷻ manifests His different Majestic Status all the time. Therefore, each one has a separate name. These names are simply given to enable the *Sālik* to understand the different spiritual stations along with their limits, when he undertakes the spiritual journey of *Mā'rifah*. While numerous stations are mentioned in this journey, they all lead to a single journey of *Lahūt*. This is actually the route and ultimate station of *Mā'rifah*. By this, we deduce that the separation between the travel of *Jabarūt* and *Lahūt* does not necessarily demand the separation between *Allāh* ﷻ and His Sublime Status. The scholars of rhetoric hold that the Sublime Status of *Allāh* ﷻ is from His very Essence and cannot be separated from His Divine Being. On the contrary, the philosophers reject the Sublime Status and believe that they are all His Being. Almighty *Allāh* ﷻ knows best.

THIRTY-THIRD NŪR

مَا رَأَيْتُ شَيْئًا إِلَّا وَرَأَيْتُ اللَّهَ قَبْلَهُ *

*I have not seen anything but saw Allāh ﷻ before it.*⁵¹

﴿مَا رَأَيْتُ شَيْئًا إِلَّا وَرَأَيْتُ اللَّهَ بَعْدَهُ﴾

*I have not seen anything but saw Allāh ﷻ after it.*⁵²

⁵¹ This is a very high pitch of *Imān*, which points out to the state of *Fana* (Spiritual annihilation). This means that if the 'Arif looks at anything, he first sees the *Nūr* of *Allāh* ﷻ and then the object. The 'Arif's eyes always remain locked on the Divine *Nūr* of *Allāh* ﷻ. This was the statement of Sayyidunā Abu-Bakr Al-Siddique ﷺ.

﴿ مَا رَأَيْتُ شَيْئًا إِلَّا وَرَأَيْتُ اللَّهَ فِيهِ ﴾

*I have not seen anything but saw Allāh ﷻ in it.*⁵³

﴿ مَا رَأَيْتُ شَيْئًا إِلَّا وَرَأَيْتُ اللَّهَ مَعَهُ ﴾

*I have not seen anything but saw Allāh ﷻ with it.*⁵⁴

These words are of noble *Awliya* that were made after they have reached the Divine Presence of *Allāh* ﷻ and were endowed with high stations of *Wilāyah*. When this status is achieved, they will utter any one of these four statements. The first statement is that of Sayyidunā Abu-Bakr al-Siddique ﷺ, the second is that of Sayyidunā 'Umar Al-al-Farūq ﷺ, the third is that of Sayyidunā 'Uthmān al-Ghanī ﷺ, and the fourth is that of Sayyidunā 'Alī al-Murtadaḥ ﷺ. These words are due to their spiritual station.

The first statement is similar to that which Sayyidunā Rasūlullāh ﷺ made in the cave of *Thaur* on the night of *Hijra*:

﴿ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنِّي أَنَا اللَّهُ مَعَنَا ﴾

*He said to his companion, have no fear; verily Allāh ﷻ is with us.*⁵⁵

The second statement is similar to that of Sayyidunā Mūsā ﷺ when he said:

⁵² This is another state of *Imān* which means that after the 'Arif sees anything in the universe, he immediately sees the *Nūr* of *Allāh* ﷻ after that. This is the statement of Sayyidunā 'Umar al-Farūq ﷺ.

⁵³ This too is an excellent state of *Imān* that when the 'Arif sees anything, he sees the *Nūr* of *Allāh* ﷻ in it. This is the statement of Sayyidunā 'Uthmān al-Ghanī ﷺ.

⁵⁴ In this state of *Fana*, when the 'Arif looks at anything he sees the *Nūr* of *Allāh* ﷻ with it. This was the statement of Sayyidunā 'Alī al-Murtadaḥ ﷺ.

N.B.: All four states are excellent conditions of an 'Arif and vary according to their status.

⁵⁵ *Al-Qur'an al-Karīm*, Sura Al-Tawbah, Verse no. 40.

﴿ قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴾

*(Nabī Mūsā ﷺ) said: "By no means! My Lord is with me! Soon will He guide me!"*⁵⁶

The first statement is of *Jazb* (Extinction) and the other is of *Sulūk* (mystical journey). The differences between the experiences of Sayyidunā Rasūlullāh ﷺ and Sayyidunā Mūsā ﷺ is that our Beloved Nabī ﷺ first saw *Allāh* ﷻ and then himself, while Nabī Mūsā ﷺ first saw himself then *Allāh* ﷻ. Both these experiences are excellent, but the former is more superior to the latter. Therefore, the declaration of Sayyidunā Abu-Bakr al-Siddique ﷺ is according to *Jazb* which *Allāh* ﷻ inspired in him. The statement of Sayyidunā 'Umar al-Farūq ﷺ is in accordance to *Sulūk* and this is a clear manifestation of his spiritual perfection. In this case, the literal meaning of *Jazb* and *Sulūk* is taken into consideration and not the technical meaning because technically, *Sulūk* surpasses *Jazb* in excellence.

However, by the virtue of these four utterances, the station and status of the Four Righteous *Khulafa* can be understood, accordingly. I advice those who do not respect and recognize their excellence to firstly understand and rectify their personal beliefs. May the Merciful *Allāh* ﷻ Guide us on the Right Path.

THIRTY-FOURTH NŪR

When a human being reaches the age of puberty, some souls are linked with that person. Amongst them two are *'Ulowwi* (superior), which are Angelic, and one is *Sifli* (inferior), which is Satanic. The former creates desires of good deeds in the heart and supplies the strength and courage to execute them. The latter misleads the heart to sin and do evil. Besides human beings, no other creation receives these three souls. Therefore, mankind is the only creation that is *Mukallaf*⁵⁷. The *Sharī'ah* does not bind the animal kingdom.

⁵⁶ *Al-Qur'an al-Karīm*, Sura Al-Shu'ara, Verse no.62.

⁵⁷ One who is mature and normal and bound by the Laws of the *Sharī'ah*.

Since man sometimes follows the Angels and at other times follows the *Shaytān*, there is always a conflict between the souls and *Shaytān*, which leads one to shame. If the human is obedient to the Angels, the devil is disgraced, and vice versa. This continues as long as humans live. Possibly, the *Hamzāde-Sifli*, which is mentioned in the *Hadith Sharīf*, refers to this very *Shaytān*. The *Hamzāde-Uluwwi* or *Nūri* refers to these two Angels. Only *Allāh* ﷻ knows the truth. However, it is important for the human to be obedient to these two Angels so that he may achieve Salvation in the *Ākhirah* (Hereafter).

Translator's Note:

In relation to the above discussion, I would like to quote a question asked to the great *Mujaddid Shaykh al-Islām wa al-Muslimīn* Imām Aḥmad Riḍa al-Qādirī ؒ. The Imām was a *Peer-Bhai* and student of the author *Ārif-e-Nūrī*. This information is recorded in his famous anecdotes, *Al-Malfūz al-Sharīf*, Vol. 3, as follows:

QUESTION: Respected Sir! In some places newborn babies talk immediately at birth. They say that they were previously born at a certain place and give precise description of the place and era. It is indeed amazing that a newborn child speaks and somewhat confirms the heretical *Hindu* belief of reincarnation. Can you please comment on this?

ANSWER: The *Hadith Sharīf* states:

الشَّيْطَانُ يَنْطِقُ عَلَى لِسَانِهِ ﴿

*The Shaytān speaks through the newborn's tongue.*⁵⁸

The big *Shaytān* teaches the *Shaytān* of the baby to say things that amazes the people and that leads them astray. This speech confirms their belief of reincarnation. When a *Muslim* dies his *Ham'zād* (*Shaytān*) is imprisoned and the *Ham'zād* of a *Kāfir* becomes a bad spirit (*Bhūt*). Similarly, two Angels (*Kirāman Kātibīn*) are also commissioned with every human to record all good

⁵⁸ *Tirmidī Sharīf*, also see *Al-Kalām al-Awḍāḥ fī Tafsīr Sura Alam-Nash'rah*, p. 200.

and bad deeds in his life span. After the person's death, the work of these two Angels ceases, and hence, they plead to *Allāh* ﷻ. "Oh my Lord! This man has left the world of actions (دارالعمل) and hence, our duty in this world has ended.

We beg of You to grant us permission to come up in to the skies to worship You." Almighty *Allāh* ﷻ replies, "My skies are full of My worshippers, there is no need for you here." The Angels will plead, "Oh *Allāh* ﷻ! Give us some place on this earth." Almighty *Allāh* ﷻ will say, "My earth is full of my worshippers, there is no need for you here." They will then ask, "Oh *Allāh* ﷻ! What are we to do now?" *Allāh* ﷻ will command the Angels to stand at the graveside of the believers till *Qiyāmah* and engage in *Tasbīh* and *Taq'dīs* and offer its *Thawāb* to the deceased.

THIRTY-FIFTH NŪR

There is a *Ghawth*⁵⁹ in every era that holds the highest status amongst all the *Awliya* on earth. No other *Walī* in this era can reach the status of this *Ghawth*. He is also called *Qutbe-Madār*. He will hold the highest seat of Sainthood, which is called *Wilāyate-Kubra*. The entire transactions of the world are under his command. In this authoritative station, he is called "Abd Allāh." He has two viceroys, one on the left and the other on the right. The left one is called 'Abd al-Malik and the other 'Abd al-Rabb. When 'Abd Allāh passes away, 'Abd al-Malik replaces him and 'Abd al-Rabb becomes 'Abd al-Malik. Another senior *Walī* is then appointed in the seat of 'Abd al-Rabb. This procedure continues till *Qiyāmah*.

In the golden era of *Nubuwwah*, Sayyidunā Rasūlullāh ﷺ was the 'Abd Allāh (*Ghawth*) and Sayyidunā Abū-Bakr ؓ was 'Abd al-Malik (left-hand viceroy) and Sayyidunā 'Umar ؓ was 'Abd al-Rabb (right-hand viceroy). After the physical demise of Sayyidunā Rasūlullāh ﷺ, Sayyidunā Siddique ؓ became

⁵⁹ **AL-QUTB or AL-GHAWTH** - The Pole or The Help or the Cardinal Pole of noble Saints. The one person who forms the focus of *Allāh*'s ﷻ supervision of the world in every age. He belongs to the heart of Israfil [the angel of the Resurrection and of form] and he is entrusted with the high station of Sainthood (*Wilāyat al-Kubra*).

'Abd Allāh and Sayyidunā 'Umar ؑ became 'Abd al-Malik and Sayyidunā 'Uthmān ؑ became 'Abd al-Rabb. When Sayyidunā Siddique ؑ passed away, Sayyidunā 'Umar ؑ became 'Abd Allāh and Sayyidunā 'Uthmān ؑ became 'Abd al-Malik and Sayyidunā 'Alī ؑ became 'Abd al-Rabb. After Sayyidunā 'Umar ؑ passed away, Sayyidunā 'Uthmān ؑ became 'Abd Allāh and Sayyidunā 'Alī ؑ became 'Abd al-Malik and Sayyidunā Imām Ḥasan ؑ became 'Abd al-Rabb. When Sayyidunā 'Uthmān ؑ passed away, Sayyidunā 'Alī ؑ became 'Abd Allāh, Sayyidunā Imām Ḥasan ؑ became 'Abd al-Malik and Sayyidunā Imām Ḥusain ؑ became 'Abd al-Rabb. This set-up lasted till the demise of Sayyidunā 'Alī ؑ. Thereafter, Sayyidunā Imām Ḥasan ؑ became the 'Abd Allāh and Sayyidunā Imām Ḥusain ؑ became 'Abd al-Malik and Sayyidunā Imām Zain al-'Ābidīn ؑ was the 'Abd al-Rabb.

This sequence continued in the *Ahle Bayth* till Imām Ḥasan al-Askarī ؑ (d.260/874). After him, the next *Ghawth* was Sayyidunā Shaykh 'Abd al-Qādir Jilānī ؑ. He will occupy this senior seat until the appearance in the last era of Sayyidunā Imām Muḥammad al-Mehdi ؑ, who will be the final senior *Ghawth* of this *Ummah*. In every era, the 'Abd Allāh (غوث) distributes the Bounties (فيض) of Allāh ؑ to the entire world. No one will receive anything from Allāh ؑ without the mediation of the *Ghawth*.

Sayyid al-Makashifīn, Shaykh al-Akbar Muḥiyy al-Dīn Ibn al-'Arabī ؑ, states in his *Futuḥāt al-Makiyya* that technically, the *Walī* who is called the *Qutb* refers to only one person and he is, in fact, the *Ghawth* himself. He is the Supreme Master of that era.

There are some amongst them whose authority is exposed. They regard this exposure of their external *Khilāfat* as permissible (جائز) similarly, to the concealed *Khilāfat* (باطني خلافة). Such was the *Khilāfat* of Sayyidunā Abu-Bakr

al-Siddique ؑ (d.13/634), Sayyidunā 'Umar al-Farūq ؑ (d.24/644), Sayyidunā 'Uthmān al-Ghani ؑ (d.36/656), Sayyidunā 'Alī al-Murtadaḥ ؑ (d.41/661), Imām Ḥasan ؑ (d.49/669), Imām al-Ḥusain ؑ (d.61/680), Muā'wiyya bin Yazīd ؑ (d.64/683), 'Umar bin 'Abd al-Azīz ؑ (d.101/720), and Mutawakkil 'Alal'lāh Abu al-'Izz ؑ (d.903/1497).⁶⁰

There are others whose *Khilāfat* is concealed (باطن) and who are restricted to exercise their authority in the open (ظاهر). Some of them were Aḥmad bin Ḥarūn al-Rashīd ؑ (d.198/814) and Shaykh Ba-Yazīd Bustāmī ؑ (d.261/875), etc. Generally most *Qutbs* are not granted external authority (ظاهر حکم). Such was the state of the four illustrious *Imāms* (انصار اربعة مجتهدين). However, there are never more than two *Qutbs* in an era. One will be 'Abd al-Malik and the other 'Abd al-Rabb. The *Qutb al-Aqtāb*, that is, the senior *Ghawth* will always be the 'Abd Allāh. Hence, Allāh ؑ states in the Holy *Qur'ān*:

﴿وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ۖ﴾

Yet when the Devotee of Allah stands forth to invoke Him, they just make round him a dense crowd.⁶¹

In this *Ayah*, 'Abd Allāh refers to Sayyidunā Rasūlullāh ؑ. All the *Ghawth* are 'Abd Allāh's and the *Imām*'s in every era are either 'Abd al-Malik or 'Abd al-Rabb. These two will eventually become the successors of the senior *Ghawth* after his demise. Each one of these *Khilāfahs* is deeply engrossed in concentrating (توجه). One is engrossed in the world of Angels (عالم ملکوت) and the other in this physical universe (عالم ملک).

⁶⁰ Cited in *Tarikh al-Khulafā* by Imām Jalāl al-Dīn Suyūtī ؑ.

⁶¹ *Al-Qur'ān al-Karīm*, Sura al-Jinn, verse no. 19.

N.B: As it is impossible for two *Siddique's* to exist in an era, likewise there will not be two *Qutb al-Aqtābs* (senior Ghawth) in the same era. The station of the senior *Ghawth* (غوث الاعظم) is called *Ghawthiyat-e-Kubra* (غوثيت كبرى) and this is the highest seat of Sainthood (ولاية). One may ask this question that how is it that there are no senior *Ghawth* after the demise of Sayyidunā Shaykh 'Abd al-Qādir Jilāni ؒ (d.561/1164)? It is held that Sayyidunā Imām Mehdi ؑ will succeed him in the last era. What happens in this long period? Does this seat remain vacant? The answer to this question is as follows:

There are two types of external *Imāmat*. One is *Imāmat-e-Kubra* and the other is *Imāmat-e-Sughra*. The station of *Imāmat-e-Kubra* (the big *Imāmat*) is held by the illustrious four *Imāms* (ائمة اربعة محبتين) and the rest of the *Imāms* of the *Masājid* hold the lesser station of *Imāmat-e-Sughra*. These junior *Imāms* are all followers and subservient (مقلد) to the senior *Imāms* who in turn are followers and subservient to the most senior *Imām*, Sayyidunā Rasūlullāh ؐ.

Similarly, there are two stations of a *Ghawth*. One is the senior station known as *Ghawthiyat-e-Kubra*⁶² and the junior station is called *Ghawthiyat-e-Sughra*. The junior *Ghawth* will always be a follower and subservient of the senior *Ghawth* and execute all commands commissioned to him by the senior *Ghawth*. The senior *Ghawth* in turn will turn to the most superior *Ghawth* (Sayyidunā Rasūlullāh ؐ) for instructions and will remain his follower and be subservient to him at all times.

There will certainly be high-ranking *Awliya* from the time of the demise of the great *Ghawth* till the appearance of Imām Mehdi ؑ. They will all be subservient to *Ghawth al-A'zam*, Shaykh 'Abd al-Qādir Jilāni. As *Allāh* ؐ ordained, Sayyidunā Shaykh 'Abd al-Qādir Jilāni ؒ will occupy the seat of

⁶² This is the highest station of Sainthood that ever be achieved by a follower (*Ummati*).

Ghawthiyat-e-Kubra and will remain the senior master until the appearance of the final *Ghawth-e-A'zam* of this *Ummah* who will be Sayyidunā Imām Muḥammad al-Mehdi ؑ.

THIRTY-SIXTH NŪR

What is meant when it is said that Sainthood (ولاية) is superior to Prophethood (نبوت)? This means that the Sainthood (ولاية) of a Prophet is superior to his Prophethood:

﴿وَلَايَةُ النَّبِيِّ أَفْضَلُ مِنْ نُبُوَّتِهِ﴾

*The Wilāyah of a Prophet is more excellent than his Prophethood.*⁶³

This is so because *Wilāyah* means to elevate oneself from the bottom to the top. This is also known as "concentration in *Allāh* ؐ" or "steeped in the Love of Almighty *Allāh* ؐ". This state rejects the status of the rest of existence. In fact, in this state, the rest of creation becomes non-existent. *Nubuwwah* (Prophethood) means to descend from heights and recognize the existence of creation so that the role of Prophethood is fulfilled. This is called *Tablīgh*. This is also known as "concentration in creation". *Tablīgh* cannot be done if the existence of human beings is not acknowledged and that they exist in *Nasūt*⁶⁴. These procedures are known as *Tanazzul* or descent. The ascent of a Prophet is more excellent than his descent because his *Wilāyah* is concentration in the Creator, while his Prophethood is concentration in creation. This is the correct meaning, and not that the *Wilāyah* of a *Wālī* is more excellent than the *Nubuwwah* of a Prophet.

⁶³ Refer to authentic books on *Aqā'id*, such as *Aqā'id-e-Nasafi*, etc.

⁶⁴ The lowest dimension in the Universe known as *Duniyah*.

THIRTY-SEVENTH NŪR

«الْقَبْضُ وَالْبَسْطُ كِلَاهُمَا حَالَانِ شَرِيفَانِ»

Qabd⁶⁵ and Bust⁶⁶ are two excellent conditions.

In the path of *Sulūk*, a devotee experiences two extraordinary conditions. They are the state of *Qabd* (Spiritual Absence) and *Bust* (Spiritual Pleasure). There are times when the *Awliya* are blessed with the sight of the Divine Light of Almighty *Allāh* ﷻ. This gives them enormous happiness and joy. According to the principles of *Tasawwuf*, the *Awliya* remain engrossed in amazement, waiting in anticipation for a glimpse of the *Nūr* of the Sublime Lord ﷻ. This state of anticipation is called *Qabd* (قَبْض). Both these conditions remain with the *Awliya*. They do not remain in one condition all the time. These conditions vary from time to time. If a *Wālī* always remains in the state of *Bust* then he may forget the value and pleasure of *Qabd*. To avoid this, the *Sālik* experiences *Qabd* so that he fuels and keeps alive the fire of love in his heart for the Beloved. When one enters this state, one becomes almost insane. One acts like an intoxicated person similar to one who pines for his Beloved. When the state of *Qabd* changes to *Bust*, no words can express the feeling and joy when one unites with one's Beloved. Every part of the body rejoices in happiness, while the heart is filled with the Divine Love and *Nūr* of the Sublime Lord ﷻ.

THIRTY-EIGHTH NŪR

A *Sufi* (Spiritual Master) is dependent on a *Faqhi* (Master Jurist) but a

⁶⁵ Spiritual Constriction. The state of fear in the present moment. It is called a subtle feeling coming upon the heart that is produced by an intimation of punishment and blame. It is also called the sharpest experience of the moment.

⁶⁶ Spiritual Expansion. In our usage [it signifies the state of] one who encompasses all things, while nothing encompasses him. It is called the state of hope. It is also called a subtle feeling produced by an intimation of acceptance, mercy, and intimacy.

Faqhi is not dependent on a *Sufi*. This is the comment of Sayyidunā Shaykh 'Abd al-Qādir Jilāni ﷻ. Although the status of a *Sufi* (عارف) is greater than that of the *Faqhi*, some *Sufi*'s say. "A *Faqhi* in reality is he who is a *Gnostic* (عارف)", that is, he is also a *Sufi*. So, the *Faqhi*, who is also a *Sufi*, is more excellent than a *Sufi* who is not a *Faqhi*.

THIRTY-NINTH NŪR

One day, I asked my esteemed *Murshid al-Kāmil*, Sayyid Āle'Rasūl Ahmadi ﷻ (d.1296/1879): "How can one establish whether a person is a *Wālī*?" He replied: "When a servant discards his qualities and existence and becomes lost in the Majestic Qualities and Divine Being of Almighty *Allāh* ﷻ, then for him only the Sublime Lord and His Attributive Status exists. Everything else in the universe, including himself, becomes non-existent. His love and attraction for the Sublime Lord ﷻ reaches such a state that he breaks links with the entire Universe. When this happens, then one becomes a *Wālī* of *Allāh* ﷻ. If you find these qualities in a person, then regard him as a *Wālī*, otherwise not".

FOURTIETH NŪR

It is impossible (عَال) to see Almighty *Allāh* ﷻ with the physical eye in this world. This is only possible for Sayyidunā Rasūlullāh ﷺ. Besides him, no Prophet or Angel, no matter how great they may be, is privileged with this blessing. If any one believes that it is possible for anyone else besides the Holy Prophet ﷺ, he is indeed ill-informed and misled. Even the *Awliya* are not privileged to see *Allāh* ﷻ with their physical eyes in this world. One may read in books of *Sulūk* and spiritual anecdotes about *Awliya* having the Vision of *Allāh* ﷻ in this world. This Vision does not refer to the physical eyes. They experience this with the light of *Imān* in their hearts. It means that their concentration and recognition becomes more advanced than the state of the

general man. This does not mean that they see *Allāh* ﷻ. The author of *Shar'e-Ta'arruf* (شرح تعرف) has explained this topic. It is a very good book to read.

FORTY-FIRST NŪR

Some misled *Sufis* disregard the Laws of the *Sharī'ah*. They shave off or trim their beards short, drink alcohol, smoke opium, wear silken clothes and utter vulgar words. They also indulge in many acts prohibited by *Sharī'ah*. When they are corrected they say: "We are the blameworthy (مذنبين) group." I warn you that these people are misled and are not of the *Mala'mati*⁶⁷ group. A true *Mala'mati* is a very staunch follower of the *Sharī'ah*. Let alone the *Farā'id*, they will not even neglect a single *Mustahab* of the *Sharī'ah*. They actually conceal their status and never expose their proximity to *Allāh* ﷻ. A true *Mala'mati* will never contravene the Laws of *Sharī'ah* nor will he ever claim to be a *Mala'mati*. Besides this group, all other *Mala'mati* are fake and have no link to the true and noble *Mala'mati*. One must always keep a distance from these fakes.

At this point, I recall a very interesting incident. Long ago, there lived a couple. The husband was a *Mala'mati*. He always performed his *Ibadah* and *Dhikr* in secrecy. No one saw him engaged in *Ibadah*. His wife always expressed displeasure at him not performing his *Ibadah*. He replied: "What can I do? I am the biggest sinner amongst *Allāh's* ﷻ creation. May the Merciful Lord ﷻ forgive me." One night, his wife awoke and was amazed at what she saw. She found her husband absorbed in *Dhikr*. Her heart was overjoyed. The next morning she mentioned to her husband, "I thank *Allāh* ﷻ for exposing the truth to me. You hide your *Ibādah* from me." "How do you know", asked the husband. She replied, "Last night, I awakened to find you so deeply engrossed

⁶⁷ The Recipients of Blame. Those whose exterior display absolutely no trace of what is within them. They are the highest of the Group (*Al-Tā'ifah*) [the elite of the *Sufis*]. Their students at times receive Sainthood.

in *Dhikrullāh* that you were not even conscious of me watching you." The husband repeatedly asked her three times if she was speaking the truth. Each time the wife took an oath in the Name of *Allāh* ﷻ that she was speaking the truth. The husband was so ashamed at this exposure that he breathed his last and passed away.

انا لله وانا اليه راجعون

Such noble personalities are known as *Mala'matis*. It is imprudent to regard the misled, corrupt and violators of the *Sharī'ah* as *Mala'matis*.

FORTY-SECOND NŪR

Only. Sayyidunā Rasūlullāh ﷺ physically experienced the *Me'rāj* in full consciousness. This is not possible for any *Wālī*, no matter how high his status he may have, or whether he is a *Ghawth*, *Qutb* or any other great individual.

FORTY-THIRD NŪR

Awliya experience a spiritual *Me'rāj* in their dreams or in the state of semi-wakefulness. They also experience *Me'rāj* when engrossed in *Murāqibah*. All these experiences are spiritual but never physical. These conditions are possible for *Awliya*. In fact, they do experience them.

FORTY-FOURTH NŪR

Question: What is the meaning of being qualified to read Poetry and listening to *Sima*?

Answer: Only that person qualifies to listen to *Sima* who has absolute control of his heart and the hearts of others. His concentration in *Allāh* ﷻ must be so perfect that he must not allow the thought of anything other than *Allāh* ﷻ to enter his heart.

FORTY-FIFTH NŪR

Question: What is that station of *Wilāyah* that no other station exceeds?

Answer: It is the Station of Propinquity (قرب). This is situated between the stations of *Nubuwwat* and *Siddiqiyyat* and exclusive to Sayyidunā Abu-Bakr al-Siddique ؑ. Therefore, Shaykh al-Akbar, Muhiyy al-Dīn ibn al-'Arabī ؑ, explains in his famous *Futūḥāt-e-Makkiyya* that the *Maqām*⁶⁸ of *Qurb*⁶⁹ is situated between the *Maqām* of *Nubuwwat* and *Siddiqiyyat*. This special station is for the *Afrād*⁷⁰. It is situated below *Nubuwwah* and above *Siddiqiyyat*. In the region, Divine Secrets were entrusted to the heart of Sayyidunā Abu-Bakr ؑ, which raised him amongst the *Siddiqeen*. These Secrets are not the condition of *Siddiqiyyat* or its pre-requisites. Since there is no person between Sayyidunā Rasūlullāh ؑ and Sayyidunā Abu-Bakr al-Siddique ؑ, therefore, no *Siddique* shares these secrets with Sayyidunā Abu-Bakr ؑ. For this reason, he is *Imāmus-Siddiqeen* and (افضل البشر بعد الانبياء) "the most excellent man after the Prophets".

FORTY-SIXTH NŪR

It is compulsory (فرض) on a Prophet to expose his Prophethood and it is compulsory on a *Walī* to hide his *Wilāyah*. It is compulsory on a *Walī* to hide his condition and status from others. There is no harm if his *Wilāyah* is exposed unintentionally as this is an Act of *Allāh* ؑ. A *Walī* must not to expose his *Wilāyah* intentionally.

⁶⁸ Stage. An expression for complete fulfilment of the demands of the protocol.

⁶⁹ Nearness. The consummation of obedience. *Qurb* may be applied to the reality of the "two bow-lengths' distance" [that the Prophet ؑ was from his Lord [see *Al-Najm*, 53.9].

⁷⁰ The Individuals. A phrase for the men outside the supervision (*nazar*) of the *Qutb*.

At this point, I (Sayyid Abul Husain Ahmad-e-Nūrī ؑ) would like to mention an incident of my *Murshid al-Kāmil*. This incident will assist you in understanding this topic more clearly. Shaykh Muzaffar 'Alī Qādiri ؑ was a *Murīd* of the *Murshid al-Kāmil*. He says: "One night, I got up for *Istinja* and left my room for water. I was amazed to see the *Mazār Sharīf* lit up as if it was the 'Urs night. There was a large gathering of *Mashā'ikh* and *Awliya* sitting around a most beautiful throne that was studded with gems. This was placed in the courtyard at the feet side of Sayyid Sha Barkatullāh's ؑ *Mazār*. After a while I saw my *Murshid al-Kāmil*, Khātim al-Akābir Sayyid Āle Rasūl Ahmadi Al-Husaini ؑ (d.1296/1879) dressed in Royal garb with a beautiful crown on his head. Two *Mashā'ikh* escorted him with their arms under his armpits. All the *Mashā'ikh* stood up in respect to honour his arrival. He was seated on the throne. Every person then kissed his forehead. I was deeply astonished at this happening and quickly hid myself under the staircase. After a while, everyone went inside the *Mazār* and vanished. The atmosphere returned to normal as if nothing had happened. I also returned to my room but could not sleep thinking about the gathering. I lay awake until *Fajr Salāh* until time. I then proceeded to the *Musjid* to perform my *Fajr Salāh* behind my *Murshid* in *Jamā'at*. After *Salāh*, I mentioned my experience to the *Murshid* and requested an explanation. At first he said that I must have had a dream, which is rated unauthentic. When I insisted that it was not a dream, he hesitantly said: 'Keep this a secret and do not mention this to anyone in my lifespan.' I kept my silence till the heart-breaking demise of my Master".

Subhān-Allāh! What secrecy! He ordered his *Murīd* never to speak about his experience. The *Murshid* himself never hinted or spoke of that night in his lifetime, although he was bestowed with the lofty Station of *Qutbiyyat*. He was crowned the *Qutb* of *Marehra* till his departure from this world. There are numerous other miracles (كرامات) of my *Murshid*. I will not mention them in fear of this *Kitāb* becoming voluminous. After the *Wisāl* of our Master, Shaykh Muzaffar 'Alī ؑ related this incident to me.

FORTY-SEVENTH NŪR

There are two ways of being alert when worshipping *Allāh* ﷻ. One is to imagine that *Allāh* ﷻ is in front of one, and one is witnessing and worshipping Him. This is a very unique condition enjoyed only by those who have reached perfection and proximity to *Allāh* ﷻ (مقام قرب). This too, is only enjoyed by selected personalities.

The second state is when one cannot witness *Allāh* ﷻ but is fully conscious that *Allāh* ﷻ is watching one. This state also demands a great deal of concentration and sincerity. The former is much higher than the latter. Any worship which is neither of these two is that of the neglectful and unconscious (غافلین). Such is the condition of the ordinary public who pronounce the Majestic Names of *Allāh* ﷻ but think of other things in their hearts. We seek protection and guidance from *Allāh* ﷻ.

FORTY-EIGHTH NŪR

Understand this amazing reality. There is a hole in the heart focused in the direction of the Angels in the sky. There are five openings outside the heart that are focused towards the world of senses. The opening in the heart possesses the power to understand the Worlds of *Nasūl*⁷¹, *Malakūt*⁷², *Jabarūt*⁷³ and *Lahūt*⁷⁴. Do not think that this is exclusive to the Prophets ﷺ but also to the noble and elite man (non-Prophet, i.e. *Awliya*). Do not also think that this hole opens only when man sleeps or after death. In fact, it opens after extensive devotion (رياضت) in consciousness. I have mentioned this specifically as a lesson so that one may understand this and become a proper human.

⁷¹ The lowest phenomenal world of humankind. Also known as *Duniyah*.

⁷² Dominion. The invisible world of the Angels (*'Alam al-Ghayb*).

⁷³ The plane of Divine Power. For Shaykh Abu-Talib Makrī ﷺ it is the World of Grandeur; for most it means the middle universe [the pure realm] of the Names between the subtle forms and the manifestations of Essence].

⁷⁴ The highest and ultimate domain of the Indeterminate Being ﷻ.



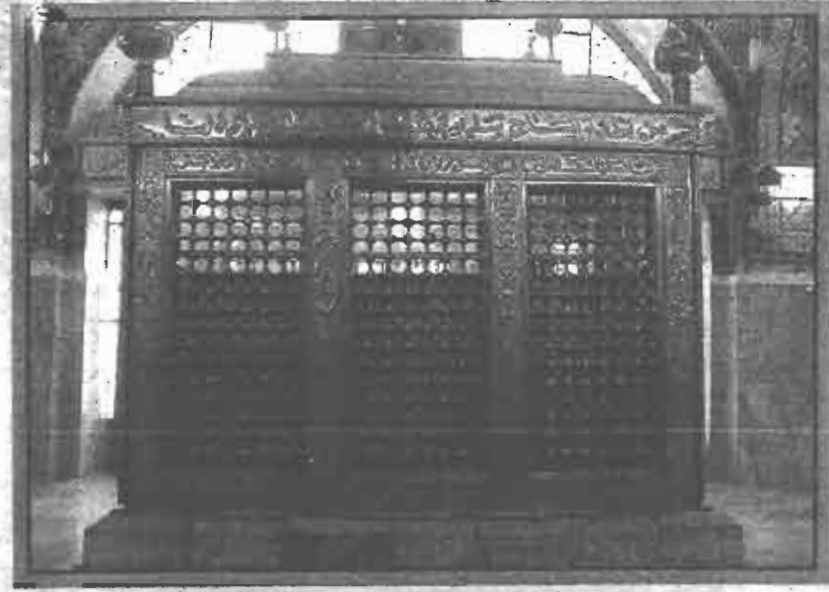
Mehraab where Sayyiduna Ali al-Murtadah ﷺ was
Martyred
Masjid of Kufa Iraq



Sultan Qaytabi Musjid
Iraq



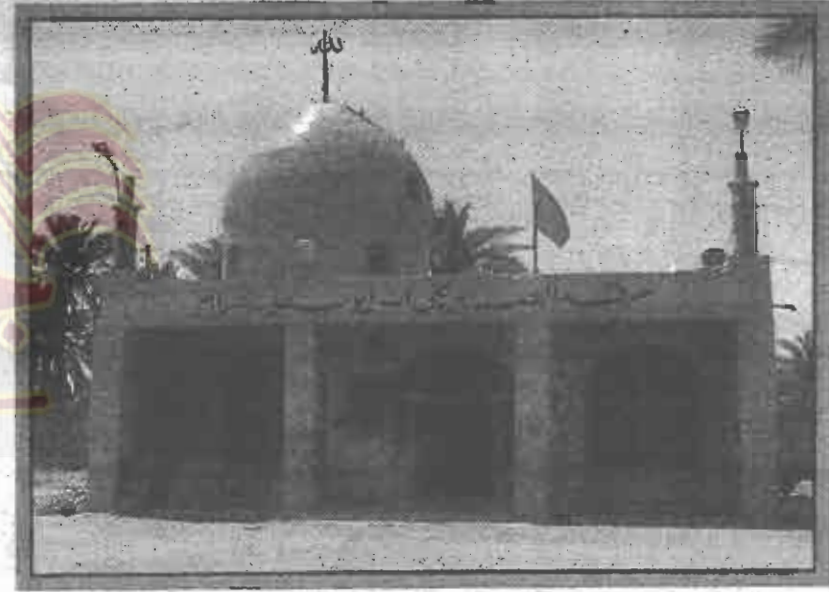
Sayyiduna Nabi Daniel
Mosul Iraq



Sayyiduna Oun bin Abdullah (Shaheed)
Tab'ah Taba'ee (10 km from Karbala Iraq)



Mazâr al-Sharif of Sayyiduna Muhammed Hanafiyya
son of Sayyiduna Ali (Mosul Iraq)



Sayyiduna Nabi Ayyub Saabir
Between Babil and Kufa Iraq

FORTY-NINTH NŪR

There are three types of souls:

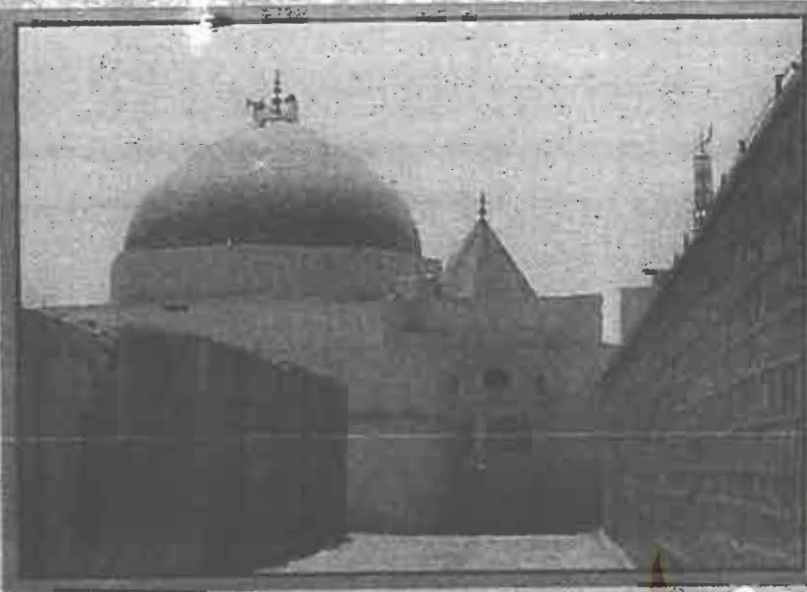
- ❖ *Nafs Mutma'innah* The satisfied soul.
 - ❖ *Nafs Lawwamah* The accusing soul and
 - ❖ *Nafs Ammarah* The evil soul.
- ✓ *Nafs Mutma'inna* is the Souls of Prophet and of high-ranking *Awliya*. All their desires have become lost in the commands of their Lord ﷻ. They are never disobedient to the Mighty Lord ﷻ.
- ✓ *Nafs Lawwama* alerts one about sins and restricts one from committing it. If, by chance, one commits sins, it makes one feel embarrassed and also makes one repent immediately. This is the soul of the pious and virtuous.
- ✓ *Nafs Ammara* always drags one towards sinning and disobedience. Such is the state of the souls of the common people.

FIFTIETH NŪR

There are two stations in *Sulūk*, which are known as *Talween*⁷⁵ (تلقين) and *Tamkeen*⁷⁶ (تكنين). If a devotee has not completed the paths of *Sulūk* and is

⁷⁵ Transformation. The servants shifting from state to state. For most [users of the term] it represents an incomplete stage. With us it is the most perfect of stations. In it the servants state is the state of the Most Highs saying, "Every day He ﷻ is involved in an undertaking." [Ar-Rahmān, 29]

⁷⁶ Stability. With us it means stabilization in *Talwin*. It is called the state of those who have arrived (*Ahl al-Wusūl*).



Sayyidua Qadeebul Baan & Khalifa & Son in law of Ghous Paak
Mosul Iraq



Qutbul-Waqt Sayyiduna Shaykh Sultan Ali & Father of
Sayyid Ahmad Rifa'ee (Baghdad Iraq)

busy in its completion, then that devotee is called a *Sahib-e-Talween* (صاحب تالوین). The *Sālik* who has completed and perfected this path is called a *Sahib-e-Tamkeen* (صاحب تمکین).

FIFTY-FIRST NŪR

Qalb⁷⁷, *Nafs*⁷⁸ and *Ruh*⁷⁹ - all three words have the same meaning in *Sulūk*. They refer to the being of man (ذات انسان).

FIFTY-SECOND NŪR

Soute-Sarmadi (صوت سرمدی) is known as the "perpetual eternal voice". It is a sound of the celestial world (عالم قدس), which the ears hear. This sound is heard when the devotee is engaged in a mystical *Dhikr* in loneliness. This *Dhikr* is called "*Shagle Hira*" (شغل حراء). The sound is similar to the ringing of a bell.

FIFTY-THIRD NŪR

There are two types of *Durwesh* who enjoy the Union with *Allāh* ﷻ. One is known as the Divinely Perfected (کامل و مکمل) and the other is known as Self-Perfected (کامل محض). The Perfected is called *Mukammal* and the Perfect is called

⁷⁷ The Heart, the real heart in reality, is not the name of that piece of flesh which is situated in the left side of the chest as commonly known. It is actually the spiritual elegance (*Latā'if-e-Ghaybiyyah*) whose station is in this piece of flesh known as the physical heart.

⁷⁸ Ego. Those qualities of the servant that are notorious (*Mal'oon*).

⁷⁹ Spirit. *Ruh* designates that which casts the knowledge of the Unseen into the heart in a unique fashion peculiar to each individual ('*Ala wajh makh'sūs*).

Kāmil. They are granted the power to lead others to this position. This is indeed a very unique status. The Self-Perfected reaches the station of perfection and remains there pursuing this perfection. They are not allowed to pay attention to fellow human beings nor can they be of any benefit to them. Though the status of the latter is not similar to the former but it is important to note that every *Mukammal* is not more excellent than the *Kāmil*. In fact, the *Mukammal* becomes more excellent than the *Kāmil* only if he reaches perfection in both these states (کامل و مکمل). When this happens, then the *Mukammal* is elevated to the status of *Takmil*⁸⁰. In this case, the *Mukammal* becomes more excellent than the *Kāmil*. However, generally, every *Mukammal* is not more excellent than every *Kāmil*.

FIFTY-FOURTH NŪR

It is also important for one to know what is a dream. Some say that a dream is a condition experienced by the human when the moisture of gases from the lower body rise and weakens the nerves of the brain. Others say that the condition of a dream is experienced when the gases from food in the stomach rise towards the brain. These gases engulf the entire faculty of the senses. Nevertheless, external senses and dreams never unite.

The Masters of *Sulūk* (اصحاب سلوک) analyse a dream differently. They say that sleep is unconsciousness (غفلت) and it engulfs the brain due to physical demands (امور مزاجی). Physical demands refer to the happenings in the brain. The human brain has two sectors, the front and the back. The front sector is the treasury of *Nūr* (Light) and *'Aqal* (Intellect). There is an opening in-between these two sectors, which is like a barrier. When a person starts feeling sleepy, a foggy gas like a light cloud appears and covers the *'Aqal* (front sector of the brain). As this fog reaches the opening in-between the brain, sleep overpowers a person and he falls off to sleep.

⁸⁰ Completion of perfection.

There is another condition similar to sleep, which is called *Ghai'bat* (beyond physical control) according to the terms of *Sufism*. This condition ends all human senses. Spiritual serenity is filled into the heart from the upper Heavens. This drags the heart from this exposed world (عالم ظاهر) to the secret world (عالم غيب). Whatever is witnessed in this world is called *Mushahidah*⁸¹ and *Mukāshifah*⁸² (disclosure of secrets). This condition is called a dream or relevant to it. In this state (حى) all the senses of the *Sālik* are intact. The spiritual serenity of the upper heaven (عالم اعلى) strengthens his external senses. This condition is similar to the awakened state. Whatever is seen in this state (حى) is called *Mu'a'ina* (vision of the unseen) and whatever is seen in an awakened state is called *Ayā* or *Royat-e-Ardi* (vision of exposed things).

FIFTY-FIFTH NŪR

After the *Sālik*⁸³ completes the Journey to the Lord of Power (سیرالى الله) and begins the Journey into the Lord of Power (سیرفى الله), he progresses in this Journey. There are some on whom spiritual glows are beamed. The radiation of these beams makes them motionless and silent. They remain in a state of amazement. The impact and intensity of this light strengthen the heart of the *Sālik*. He easily absorbs the secrets of the mountains and oceans in his heart and does not reveal them to anyone.

⁸¹ Vision. A state in the physical world whereby one is allowed to observe the transaction of the Supreme Lord ﷻ.

⁸² Disclosure. It is applied to an explanation becoming real [to someone] with great force; to the occurrence of increase in state; to the ascertainment of something expressed symbolically.

⁸³ The traveller. The one who traverses the stages by his state, not by his knowledge, so that for him knowledge is experience ('*Ayn*).

There are others who cannot withhold these secrets and speak out, e.g. سبحاني ما ليس في جيبى سوى الله "I am Glorified and how high is my Status"⁸⁴, and اعظم شاني "There is nothing in my garb besides Allāh" ⁸⁵. However, they are not penalized for uttering such statements because they are unable to withhold the Divine Light. Thus, they are exempted from warning. The illustrious *Awliya* and 'Ulama have presented numerous examples to explain this reality to the general public. But, it is impossible for them to understand this secret.

Similar is the case of *Jinns* which possess a human. They enter the human body and speak through its tongue. People are amazed by the speech of the human while in fact, it is the *Jinn* who is speaking. The *Jinn* controls the human body. It speaks, walks, eats, moves and sees with the human organs. I have personally witnessed a small child possessed by a *Jinn*. She consumed 8 to 10 kilograms of food at a time. This is impossible for a child to do. It was actually the consumption of the *Jinn*. I treated her and by the Grace of Allāh ﷻ, she was cured. Do you think a child, who cannot eat a small plate of food, can suddenly digest 8 to 10 kg of food at once? Naturally, it was the work of a *Jinn*. But the people thought that it was the child that was consuming that food. The *Jinns* are the creation of Allāh ﷻ. He has blessed them with powers. It is foolish to compare the power of *Jinns* to that of Almighty Allāh ﷻ.

Allāh ﷻ blesses His special servants with the power of His Speech. What then, is so surprising? So when statements سبحاني ما اعظم شاني and انا الحق are heard from the tongues of the *Awliya*, they are not their personal statements. They are in fact the statements of Him (Allāh ﷻ) Who is justified to say them. So it is the words of Allāh ﷻ that are heard from the lips of His special servants (namely, Shaykh Abu-Yazīd Bustāmi ﷺ (d.261/875) and Shaykh Husain Mansūr al-Hallāj ﷺ (d. 309/922)) More explicit than this is the voice heard by Sayyidunā Mūsā ﷺ from a tree:

⁸⁴ These are the words of the great 'Arif, Sultān Abu-Yazīd Bustāmi ﷺ.

⁸⁵ This was said by Shaykh Husain Mansūr al-Hallāj ﷺ.

﴿يَا مُوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ﴾

O Mūsā! I am Allāh ﷻ, the Lord of the worlds.⁸⁶

Was this a statement of the tree? By Allāh ﷻ! It certainly was not! It was the Words of Allāh ﷻ heard from inside the tree. Similarly, what is surprising if Almighty Allāh ﷻ spoke through the tongue of His servants! Obviously, the tongue of man is more excellent than a tree. Though it seems that the man spoke, but in reality, it is the Speech of the Mighty Lord ﷻ. Such statements are heard from the lips of a man when he is blessed with the quality of Divine Speech (صفت كليمي). Therefore, people do not understand the reality of his speech. This is the station when the human's physical (ظاهر منكم) becomes extinct in the Divine Speech of Allāh ﷻ (كلام حقيقي). People do not realize that in this state, it is Allāh ﷻ who speaks and not the person from whose lips they are heard. This is unlike the words of the Pharaoh (فرعون) when he declared:

﴿أَنَا رَبُّكُمْ الْأَعْلَىٰ﴾

I am your Mighty Lord.⁸⁷

This was his personal statement while the Awliya surpass the ego of personal and speak through Divine directions. This is not a hidden fact, therefore the Awliya are accepted (مقبول) by Allāh ﷻ, and Pharaoh was rejected (مردود).

So the difference between the statements made by Shaykh Ḥusain Mansūr al-Ḥal'lāj ﷻ and Pharaoh is obvious. Shaykh Mansūr's ﷻ statement was not his own. It was the Divine Words of Allāh ﷻ heard from his mouth. On the contrary, Pharaoh spoke the words of his boastful heart.

⁸⁶ Refer *Mawāhib al-Ladunniya, Madārij al-Nubuwwah Tafrīh al-Azkiyah*, etc.

⁸⁷ Ibid.

The Awliya lose their senses when they experience a deep spiritual upliftment (حال). This state is called *Sukr* (intoxication). There are two states, which are called *Sahaw*⁸⁸ and *Sukr*⁸⁹ (صحووس). If the *Sālik's* senses remain intact when Allāh ﷻ beams His Majestic Light on him, then he is in a state of *Sahaw*, otherwise it is *Sukr*. For the people of *Sukr*, their words are not taken for granted nor are they answerable for them. The *Shari'ah* applies the law of insanity on them (that is, the insane are not subjected to the Law). These statements are not to be used as proof nor regarded as certainty (دليل و يقين). In fact, it is compulsory on the people of *Sahaw* to rectify themselves.

It is well known that *Sultān al-Awliya*, Shaykh 'Abd al-Qādir Jilāni ﷻ (d.561/1164) said: "There was no one in the time of Ḥusain Mansūr al-Ḥallāj ﷻ (d.309/922) that could assist him. Had I been there, I would have held his hand and helped him." This comment of Shaykh 'Abd al-Qādir Jilāni ﷻ means that he would have spiritually assisted Shaykh Mansūr ﷻ with strength to withhold the Divine Radiation.

Numerous Awliya experience the condition of *Sukr* and their utterances are called *Shathi'hāt* (شطحات). Their utterances are not regarded as reliable. Dara-Shiko had compiled a detailed book on this subject. He gathered various *Shathi'hāt* in this book. If anyone wants more details on this subject, they must refer to this book. These *Shathi'hāt* are the *Zil* and '*Aks* (shadow) of the Divine *Kalām* of Allāh ﷻ. Some Awliya like Shaykh Ḥusain Mansūr al-Ḥal'lāj ﷻ remain engrossed in this state all their lives. Others withstand and treasure these moments in their state all their lives. They are senior Awliya and rightful representatives of Sayyidunā Rasūlullāh ﷺ. Some of them were the four

⁸⁸ *Sahaw* – Spiritual Sobriety. A state whereby the *Sālik* overcomes his spiritual intoxication.

⁸⁹ *Sukr* – Spiritual Intoxication. A state of absence produced by a powerful influence.

righteous *Khulafā-e-Rashidīn*, Sayyidunā Imām Hasan ؑ, Sayyidunā Imām Husain ؑ, all the *Sahaba* and Shaykh 'Abd al-Qādir Jilānī ؑ.

There are others whose condition varies, sometimes *Sahaw* and sometimes *Sukr*. When they change from *Sukr* to *Sahaw* and realise the exposure of a secret, they immediately repent by making *Tawbah* and withdraw their statements by showing displeasure for such utterances of *Sukr*. They also regard the state of *Sahaw* as more excellent than *Sukr*. Therefore, they quickly revert to *Sahaw* and instantly repent. If they were not displeased, then why do they withdraw their statements of *Sukr* and repent? What can they do when they are overcome by powerful spiritual influence? Divine Power takes total control of their physical senses. Therefore, they are not their personal statements nor are they in a normal state when they are made.

People complained to Sultān al-'Arifīn Ba-Yazīd Bostāmi ؑ about some incorrect statements made by him at times. He replied: "*Ba Yazīd did not utter such words and he can never do so.*" The people insisted that he did make them. The great Mystic said: "*If you hear them from me again then I order you to kill me with your daggers.*" The people sharpened their daggers and kept them ready. The *Shaykh* once again went into this mystical state and said:

سُبْحَانِي مَا أَعْظَمَ شَانِي

*I am glorified and how high is My status.*⁹⁰

People reacted according to his command. They began stabbing him with their daggers. Whoever stabbed him, the wound appeared on his own body instead on that of the *Shaykh*. Not a single wound was found on the Mystic's body. When he returned to *Sahaw* and found the people in pain, he said: "*Did I not tell you that Ba-Yazīd does not make such statements! This is said by the One Who is entitled to do so (i.e. Allāh ؑ).*" (He was in the state of *Fana*.)

⁹⁰ Refer *Haqarāt al-Quds*, *Nafīāt al-Uns*, etc.

If any person in the state of *Sahaw* makes such statements, he is definitely a *Zindiq* and *Murtad*⁹¹. It is *Wājib* to behead him. Therefore, it is said that after one acknowledges *Towhīd-e-Wujūd* and does not distinguish the different stations, then one becomes an infidel (زندیق). If one can understand the stations of *Tanazzul* and yet regard a physical human as *Allāh* ؑ, then where is *Towhīd-e-Wujūd*? He has classified the impossible as possible or non-eternal as Eternal: This is indeed heresy.

However, these are utterance of *Hāl*⁹² and not *Qāl* (normal speech). A man is never perfect until he experiences *Hāl*. No person is qualified to comment on this subject until he has reached this stage. A spiritually imperfect man possesses an incomplete heart and intellect. There is a world of difference between perfect and imperfect. I have noted these points that nowadays there are numerous imperfect people pretending to be perfect. It is incumbent not to associate, and debate or exchange views with them.

FIFTY-SIXTH NŪR

Accordingly, to the *Awliya of Allāh* ؑ, there are five famous divisions of the Universe. They are as follows:

1. 'Ālam-e-Ghayb Mutlaq
2. 'Ālam-e-Ghayb Mudāf Qarīb ba Mutlaq
3. 'Ālam-e-Ghayb Mudāf Qarīb ba 'Ālam-e-Hiss
4. 'Ālam-e-Hiss Mut'laq
5. 'Ālam-e-Jame'h 'Awālīm

⁹¹ Infidel and Heretic.

⁹² State. *Hal* is something that comes over the heart without effort or invitation. One of its marks is that it disappears, its like following upon it time after time until it becomes pure. On occasion its like may not come after it. From [difference in type of occurrence] originates the disagreement [that may be found in the words of those who have discussed it]. He for who the like is not made to follow alleges its continuation; and he for whom the like is not made to follow alleges its lack of continuation. It is said to be impossible for the servant to describe the *Hal*.

- ❖ The first is 'Ālam-e-Ghayb. This is the most hidden world and is linked to what is known as A 'hyān-e-Thābita. This represents the greatest secret of Allāh's ﷻ existence.
- ❖ The second 'Ālam -e-Ghayb Mudāf Qarīb ba Mutlaq is the field of one's brain (Aqal) and soul (Nafs). This is also known as 'Ālam -e-Arwāh.
- ❖ The third 'Ālam-e-Ghayb Mudāf ba 'Ālam-e-Hiss is known as 'Ālam-e-Mithāl (عالم مثال). Here exists the duplicate copy of every living creature.
- ❖ The fourth is 'Ālam-e-Hiss Mutlaq, which is the world of physical bodies (عالم اجسام). It is the physical universe that we live in (Duniya). This world is also known as 'Ālam-e-Shahadah.
- ❖ The fifth 'Ālam-e-Jame'h 'Awālīm is that world which encompasses the entire universe (all worlds).

According to the illustrious Sufiyyah, all the lower worlds are replicas of the upper worlds. Hence, 'Ālam-e-Hiss is the manifestation of 'Ālam-e-Arwāh Mithāl. 'Ālam-e-Mithāl is the manifestation of 'Ālam-e-Arwāh and 'Ālam-e-Arwāh is the manifestation of A 'hyān-e-Thābita. Finally, A 'hyān-e-Thābita is the Mazhar (manifestation) of the existence of the Almighty Allāh ﷻ Hādrat al-Wāhidah and Haḍrath al-Aḥadiyyah. Therefore, all these worlds are situated adjacent to one another.

The Sufiyyah also say that 'Ālam-e-Mithāl is the Barzakh (purgatory) between 'Ālam-e-Arwāh (souls) and 'Ālam-e-Ajsām (bodies). It is a reflection of forms of these worlds. Since it deals with forms and limitations, therefore it is similar

to 'Ālam-e-Ajsām. Due to its brilliance and elegance, it is similar to 'Ālam-e-Arwāh. Thus, it is called Arde-Haqqiqī and Khīyāl-e-Munfasil. It is stated in the commentary of *Fusus al-Hikam* that according to the technical terms of philosophers, they regard the reflective shadows of bodies as 'Ālam-e-Mithāl. The Ishrāqiyya School regards this world as the station of the soul. The Sufiyyah also endorse this view. The Cardinal Pole of noble Saints (Qutb), Shaykh al-Akbar Muḥiyyudīn ibn al-'Arabī ﷻ (d.638/1240) explains this in detail in the 321st chapter of his famous *Futuhāt al-Makkiyyah*. I have mentioned this in the discussion of 'Ālam-e-Barzakh. Do remember it!

FIFTY-SEVENTH NŪR

Once a dear friend, who was a great 'Ālim and Sufi, delivered a lecture on the Mercies of Almighty Allāh ﷻ. He explained how the Being of Allāh ﷻ encompasses the entire universe. Since his talk was most enlightening, I therefore present it for your benefit and reading pleasure. This will also be an *Esāl-e-Thawāb* for his soul. May the Merciful Lord ﷻ forgive us all and assist us in both the worlds. *Āmīn!*

His Speech:-

May Allāh ﷻ assist you in both the worlds! There are no concepts that can encompass all concepts besides the concept of Divine Existence. This is the highest and most unique concept that is above all concepts and encompasses the entire universe. After careful deliberation, we understand that this unique concept is the Divine Existence of the Zāt⁹³ of the Sublime Creator ﷻ. His Divine Existence encompasses every existence. That which the mind can comprehend can never be Allāh ﷻ. Allāh ﷻ is He, which no mind can comprehend. The explanation of this is as follows: *Moujūd* (existence) is the

⁹³ Zāt is the inconceivable Being of Almighty Allāh ﷻ.

reality, only He ﷻ exists and everything else is non-existent. Therefore, His ﷻ glorified *Zāt* is pure of all faults and defects.

On the contrary, the second concept generates some avenues of imperfection, which cannot be attributed to the pure and unique Status of the Supreme Creator ﷻ. Mere separation of *Wojūd* from His *Zāt* ﷻ is by itself a defect and tampers with the pure and glorified Status of the Sublime Lord ﷻ. (Glorified is He ﷻ)

If the second concept is irrational to befit the true perception of *Wājib al-Wujūd*, then the third concept cannot be even imagined. So the first concept is correct and compliments the Glorified *Zāt* of *Allāh* ﷻ. Nothing exists besides Him ﷻ.

This sequence explains *Taqrīr-e-Nozūlī*¹⁰⁹, which moves from the general to the constrained and from the compulsory to the possible. If one wishes to know the sequence of *Taqrīr-e-'Orōjī*¹¹⁰, then this will be possible by slight changes to *Taqrīr-e-Nozūlī*. Hence, if we free *Insān* from the restrictions of speech then we will end up with *Haywān* and if *Haywān* is freed from the restrictions of feelings and calculated movement then we will get *Jisme-Nāmi*. If the quality of *Nāmi* is removed from this specie, then we get the general *Jism*. Likewise, if *Jism* is freed from dimensions, then it becomes a *Johar* and when *La-fil-Moud'o* restriction is removed from *Johar*, we are left with *Moujūd*, which is the Divine Existence of Almighty *Allāh* ﷻ. It is only *Allāh* ﷻ that is *Bāqī*¹¹¹ and *Bāqī*¹¹² is *Fānī*¹¹³. So in reality it is only *Allāh* ﷻ Who exists and the rest of the universe is non-existent. All Praises and Glory to the independently existing *Allāh* ﷻ the Creator of the *Johar* and 'Arḍ. ﷻ

An illustration of *Nozūlī* and 'Orōjī is as follows:

¹⁰⁹ The Descending Chain of Sequence, i.e. from the top to the bottom.

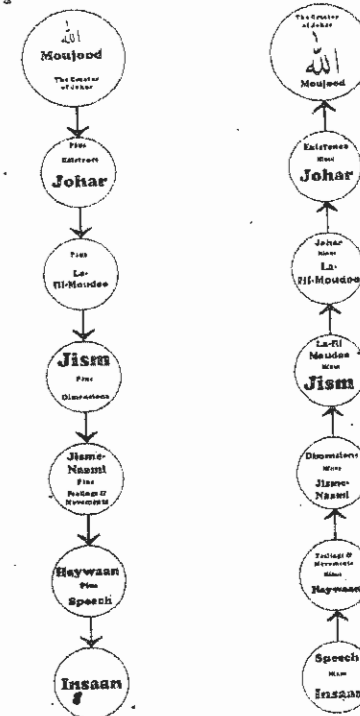
¹¹⁰ The Ascending Chain of Sequence, i.e. from the bottom to the top.

¹¹¹ That which is Existent.

¹¹² The rest of existence.

¹¹³ That which is non-existent.

Taqreer-e-Nozooli Taqreer-e-Orooji



FIFTY-EIGHT NÚR

﴿قُلُوبُ الْاَبْرَارِ قُبُورُ الْاَسْرَارِ﴾

The hearts of the Awliya are the treasury of the Secrets of Allāh ﷻ.

FIFTY-NINTH NÚR

People asked the great Quth, Shaykh Junaid al-Baghdadī ﷻ the reason for a normal person becoming emotional when he hears a specific sound? They described his behaviour as abnormal and strange.

The Qutb replied: "Almighty Allāh ﷻ addressed the human race on the first Day of the Covenant (يوم السبت). He asked:

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ﴾

هَذَا غَافِلِينَ ﴿١٧٢﴾

When thy Lord drew forth from the Children of Adam from their loins, their descendants, and made them testify concerning themselves, (saying):

"Am I not your Lord (Who cherishes and sustains you)?" They said:

"Yes! We do testify!" (this), lest you should say on the Day of Judgement: "Of this we were never mindful."¹¹⁴

"The first address of Allāh ﷻ generated immense sweetness. When man hears some voices in this world it reminds him of the Divine sweetness of the Lord's address. Therefore, he becomes overwhelmed with joy and does strange things".

الست اذ ازل هم چنان شان بگوش
بغیر یاد قائلان بنی در روش

- ❖ The voice of Alstu-bi-Rabbikum from eternity is still to this day echoing in the ears with it's fully glory
- ❖ Similarly are the screams and cries of Qaalu Bala still heard.

From this we understand a very important fact. It is said that a melodious voice cannot put anything in the heart of the hearer. In fact, there are things in the heart that actually rocks it with joy. Sultān al-Awliya, Sayyidunā Shaykh

'Abd al-Qādir Jilāni ﷺ (d.561/1164) states:

﴿رَأَيْتُ الْأَرْوَاحَ كُلَّهَا يَرْقُصُونَ فِي قَوْلِهِمْ بَعْدَ قَوْلِهِ أَلَسْتُ بِرَبِّكُمْ﴾

¹¹⁴ Al-Qur'ān al-Karīm, Sura Al-A'raf, Verse no. 172.

I saw all the souls ecstatic in joy in their bodies after they heard the sweetness of Allāh's ﷻ Command. Am I not your Lord?¹¹⁵

It is for this reason that music has a great impact on man. In fact, animals are also influenced by it. This serves as a lesson to the human to purify themselves with the Remembrance of (Dhikr) of Allāh ﷻ and adjust to the path of salvation. The hearts must be rectified and opened for the Love of Allāh ﷻ or else they will be worse than those animals. It is Allāh ﷻ Who gives guidance to all.

SIXTIETH NŪR

Understand the concept of a Saint (Walī) and Sainthood (Wilāyat). Wilāyat is deduced from the root of Wilā, which means "closeness-proximity".

This is divided into two groups:

- ❖ Wilayat-e- 'Ām 'ma (general closeness to Allāh ﷻ),
- ❖ Wilayat-e-Khas 'sa (special closeness to Allāh ﷻ).

Wilayat-e- 'Ām 'ma is the general characteristic of all the Believers. Allāh ﷻ refers to this in the Holy Qur'ān:

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا﴾

Allāh ﷻ is the protector of the Believers.¹¹⁶

Wilayat-e-Khas 'sa is exclusive to the Awliya fraternity. This is a specialty of those who have reached the proximity of Allāh ﷻ known as Maqām-e-Qurb¹¹⁷. They become lost in the Ocean of Divine Love (فناء). This means فناء العبد

¹¹⁵ Cited in Bahjat al-Asrār of Imām Abu-al-Hasan Nūr al-Dīn Shafā'ī al-Shatnūfī ﷻ.

¹¹⁶ Al-Qur'ān al-Karīm, Sura Al-Baqarah, Verse no. 257.

¹¹⁷ Nearness. The consummation of obedience. Qurb may be applied to the reality of the "two bow-lengths' distance" [that the Prophet of Allāh ﷻ was from his Lord (see Al-Najm, 53.90)].

في الحق ويقانه that the servant becomes lost in truth (حق) and then Divinely exist till eternity through this truth.

The first part of extinction is *Fana* and the second is *Baqa* (existence). *Fana* is when one reaches the limits of the Journey **TO** the Lord of Power (سير الى الله) and *Baqa* is when one begins the Journey **IN** the Lord of Power (سير في الله). The first journey (*Fana*) is complete when the devotee erases all human desires and moves swiftly towards the Lord ﷺ with absolute truth and certainty. The beginning of the second Journey (*Baqa*) is after *Fana* when *Allāh* ﷻ cleanses the devotee of all impurities and instils in him Divinely Blessed Qualities. This explanation is derived from the famous *Sufi* thesis, *Nafḥāt al-Uns*, by 'Ārif-e-Billāh 'Allama Mawlanā 'Abd al-Rahīmān Jāmī (d.898/1492).

SIXTY-FIRST NŪR

The difference between a *Sufi*, *Mutasawwif*, *Malāmātī* and *Faqīh* is mentioned in the very same *Nafḥāt al-Uns*. This subject is also recorded in the 10th section of the 3rd chapter of 'Awārif al-Ma'ārif.

It must be known that according to the status of man, man is divided into three groups:-

- ❖ *Wāsilīn* - Those United¹¹⁸ with *Allāh* ﷻ
- ❖ *Salikīn* - The Travellers
- ❖ *Fāsikīn* - The Sinners

- ✓ This first stage is a Perfectionist state and this is a very high station.
- ✓ The second is of those who are the Travellers on the path of perfection and this is the middle station.

¹¹⁸ United does not mean associated in partnership with *Allāh* ﷻ. This is indeed *Shirk*. United is referred to as constant nearness to the Sublime Lord ﷻ.

- ✓ The third stage is that of the disobedient ones' who are not only spiritually weak but also sinking in sin.

After the stations of the exalted Prophets, there are two stations of the pious followers.

- 1) This first station is of the *Mashā'ikh Sufiyyah* who reach the closeness of *Allāh* ﷻ by absolute obedience to Sayyidunā Rasūlullāh ﷺ. They are perfected in these lights of excellence and then commissioned to return to the general masses and lead them towards the path of perfection. This group is perfect due to its devotion and they are further Divinely Perfected by the Mercy of Almighty *Allāh* ﷻ (كامل و بكن). They are dipped and bathed in the Fountain of Perfection and excellence. This is the group that is enlightened with special Divinely Blessed powers. They are the noble servants chosen by Almighty *Allāh* ﷻ to purify and guide the common servants towards salvation.
- 2) The second station is of the *Mashā'ikh* who have reached *Allāh's* ﷻ closeness but are not commanded to lead the masses towards this path. They are the lesser perfect servants of *Allāh* ﷻ.

N.B.: In *Sufism*, these two groups are named as follows:

- ❖ *Kāmil wa Mukammal*, that is, Perfect and further Divinely Perfected. This is a very high station of Sainthood.
- ❖ *Kāmil*, perfect but not Divinely Perfected. This is the first stage of perfection and will await the final perfection by being commissioned to the duty of leadership.

SIXTY-SECOND NŪR

ʿAsad al-'Ārifīn, Sayyidunā. Sha Ḥamza al-Ḥusainī al-Qādirī (d.1198/1783) records in the second volume of his famous *Sufi* thesis, *Fas*

al-Kalimāt (فصل الكلمات), in which he quotes in the beginning of the second volume that there are four types of *Wilāyah*:-

1. *Wilāyate Bāṭine Nubuwwate Mutliqah* (ولاية باطن نبوت مطلقه) -
The Secret Absolute *Wilāyat* of Prophethood.
2. *Wilāyate Muqayyidah* of every Prophet (هر نبي کا ولایت مقیده) -
The Restricted *Wilāyat* of every Prophet.
3. *Wilāyate Mutlaqah* of every Prophet (هر نبي کا ولایت مطلقه) -
The Absolute *Wilāyat* of every Prophet.
4. *Wilāyate Mutlaqah 'Ām'ma* (ولاية مطلقه عامه) -
The Absolute and general *Wilāyat*.

- ❖ The first *Wilāyat* is linked with the spirituality of Prophethood.
- ❖ The second is specifically linked with every Prophet.
- ❖ The third is found in every Prophet and its source and fountain is Sayyidunā Rasūlullāh ﷺ. All Prophets generate light from this Lamp and they in turn act as lamps from where the *Awliya* take their light.
- ❖ The fourth *Wilāyat* is not exclusive only to Prophets. It is generally found in non-Prophets.

Every *Wilāyat* has a seal (خاتم). The following personalities are the seals:

1. Sayyidunā 'Alī al-Murtudāh ﷺ is the seal of *Wilāyate Bāṭine Nubuwwate Mutliqah*.
2. Shaykh al-Akbar Muḥiyy al-Dīn ibn al-'Arabī ﷺ is the seal of *Wilāyate Muqayyidah Muḥammadiyya*.
3. Imām Muḥammad al-Mehdī ﷺ is the seal of *Wilāyate Mutlaqah Muḥammadiyya*.
4. Sayyidunā Nabī 'Īsā ﷺ is the seal of *Wilāyate-'Ām'ma*.

Numerous *Awliya* and *Mashā'ikh-e-Sūfiyyah* have endorsed this. There were some extremists rejected this view and condemned the Cardinal Pole of noble Saints (*Qutb*), Sayyid al-Makāshī fīn. Shaykh al-Akbar Muḥiyy al-Dīn Ibn al-'Arabī ﷺ (d.638/1240). What can be said about them besides giving them a deaf ear? Some *Sūfis* say that Sayyidunā Imām al-Mehdī ﷺ is the seal of *Wilāyat-e-Mutlaqa Muḥammadiyya* because he will be a direct descendant of Sayyidunā Rasūlullāh ﷺ. Shaykh al-Akbar Ibn al-'Arabī ﷺ states that there is a beginning and seal of *Wilāyat-e-'Ām'ma*. The beginning is Sayyidunā Nabī Ādam ﷺ and the seal is Sayyidunā Nabī 'Īsā ﷺ.

SIXTY-THIRD NŪR

The following are details of groups of *Awliya* living on earth at any give time:

1. There are at any given time 4 000 *Awliya* living on earth. They are not known and recognized by the general public. In fact, amongst them one does not know the other and they themselves are not aware of the validity of their actions and devotion (*Ah'māl* اعمال). All these are hidden from them and the general public.
2. Three hundred (300) from this group are statesmen involved in the administration of this world. They control all transactions in this *Duniyah*. They are the leaders of all Pious people in the Divine Court of *Allāh* ﷻ. They are known as *Akhyār* (اخيار)¹¹⁹.
3. Amongst these 300, there are 40 who are known as *Abdāl - Budala* (ابدال)¹²⁰.
4. Amongst these 40, seven are *Abrār* (ابرار)¹²¹.

¹¹⁹ The Hierarchy of Pious Saints.

¹²⁰ The Exchanged Ones, or Alternates. They are seven. Whoever of the People [of *Sufism*] has journeyed from a place, having left a body in such shape that no one knows he is missing- this, and no other, is the Exchanged One. They belong to the heart of Nabī Ibraheem ﷺ.

5. Amongst these 7, four are *Awlād* (أولاد)¹²²
6. Amongst these 4, three are *No'qabah* (نقباء)¹²³
7. Amongst these 3, one is known as the *Ghawth* or *Qutb*¹²⁴ (غوث یا قطب) He is the most senior of them all and the Head and Chairperson of the spiritual assembly.

Shaykh al-Akbar ؑ in his famous *Futuḥāt al-Makkiyyah* records in the 157th section of the 31st chapter as follows: The seven *Abrār* are known as *Abdāl*, who are appointed the *Wilāyat* (control) of the 7 sections of this earth. They are the seven selected ones and blessed with this enormous duty by *Allāh* ؑ. They protect these seven regions with great exactitude. Shaykh al-Akbar ؑ also says that he met them in the Sacred *Haram* of *Makkah al-Mukarrama*. He greeted them and they replied to him and also he also had a discussion with them. Shaykh al-Akbar ؑ states that he had not found anyone more attractive and handsome than them neither had he seen anyone more absorbed in *'Ibadah* than them. Shaykh then said: "Yes! I did certainly meet one person similar to them in a town called *Konya*"¹²⁵.

¹²¹ The senior Saints who are always in the Divine Presence of the Almighty Lord ؑ

¹²² The Pillars. An expression for four men whose stations are the four corners of the world: East, West, North, and South. The place of each one of them is the place of this [corresponding] direction.

¹²³ The Examiners. *Al-Nuqaba'* are those who draw the hidden things out of people's selves (*Nufus*). They are three.

¹²⁴ *Al-Qutb* or *Al-Ghawth* - The Pole or The Help or the Cardinal Pole of noble Saints. The one person who forms the focus of *Allāh's* ؑ supervision of the world in every age. He belongs to the heart of *Israfil* [the Angel of the Resurrection and of form] and he is entrusted with the high station of Sainthood (*Wilāyat al-Kubra*).

¹²⁵ *Konya* is a city in Turkey where the great Mystic, 'Ārif Mawlana Jalāludīn Rūmī ؑ lays buried. Shaykh al-Akbar ؑ first visited *Konya* in 607/1210 which was then the political and cultural capital of the Seljuk Empire. It was in this visit that he married the widowed mother of Shaykh Sadrudīn al-Qunawī who was still very young. Shaykh al-Akbar ؑ raised him as his son and perfected him in the Mystical Path. He later became one of Shaykh ibn 'Arabī's most important disciples. Mawlana Jalāl al-Dīn Rūmī ؑ was 5 years old when his father Mawlana

SIXTY-FOURTH NŪR

Any extraordinary action performed by the *Awliya* is known as *Karamat*. Many Sects emerged in the *Ummah* who held diverse view on *Karamat* (Miracles of *Awliya*). The *Asha'irah* Sect acknowledges the *Karamat*, but the *Mo'tazala* reject it. Abul-Hasan Basri Mu'tazalī, although being a *Mo'tazalite* scholar, acknowledges the *Karamat* of the *Awliya*. All these sects have contradictory beliefs and differ with the pristine *Ahle Sunnat wa Jamā'at*.

The illustrious *Sufis* state that it is the specialty of Angels and *Jinns* to predict in the future and travel the earth in a few seconds, etc. If the *Awliya* perform such extraordinary acts, then it is through the help of the Angels and *Jinns*. However, the *Jinns* are not capable of knowing the intentions of our heart. The acts of raising the dead in this world, to destroy someone and free someone from prison, etc. are all transactions of *'Ālam-e-Barzakh*. Also if a *Murshid* leads a disciple to the Angelic Heaven, it is a specialty of the high-ranking *Awliya*. These super-natural powers are the manifestation of the Divinely Blessed Qualities entrusted to them by the All-Powerful Creator of the Universe ؑ.

Shaykh Abu-'Umar Damishqī ؑ states that as much as it is compulsory on the *Ambiyah* (Prophets) to expose their *Mo'jizah* (miracles) to the people, similarly it is compulsory for the *Awliya* to hide their *Karamat* (miracles). Some great *Mashā'ikh* say that *Karamat* is the menses of *Awliya* (حيض الرجال), that is, the women-folk dislike exposing their menstruation. Similarly, the *Awliya* dislike exposing their *Karamat* unless for a valid *Shar'ee* reason. Shaykh al-Islām 'Abdullāh al-Ansārī ؑ (d.481/1088) states that if you fly in the air then you are

Bahā al-Dīn Muḥammad ibn al-Ḥusain al-Khatīb al-Bakrī ؑ brought him along to Damascus to meet Shaykh al-Akbar ؑ. Mawlana Bahā al-Dīn ؑ was a man of deep knowledge and earned the title of *Sultān al-'Ulama* from the scholars of his time. Shaykh al-Akbar ؑ saw the young Jalāludīn and commented: "Its amazing that an ocean runs towards a river." In later days when the 'Ārif, Mawlana Jalāl al-Dīn Rūmī ؑ (d.672/1273) settled in *Konya*, he became very attached to Shaykh Sadrudīn al-Qunawī ؑ who was a True *Sufi* and a man of great Mystical Knowledge.

like a fly (insect). If you float on water, then you are similar to a piece of stick. These qualities are of no excellence. Excellence is when you control your heart against straying away from the Real Absolute ﷻ.

Some people requested the great Qutb, Shaykh Bahā'udīn Naqshaband (d.791/1389) to display a Karamat (miracle). He replied: "What greater miracle do you want to see from me than that I walk on the earth heavily burdened with sins on my head and I do not sink in the ground!" . .

Once, Shaykh Qāsim Samarqandī (d.342/953) was engaged in 'Ibadah and a Sufi came to visit him. The Sufi found him engrossed in Dhikr, so he placed his mat on a nearby pond and began performing Salāh. When the Shaykh finished his devotion, he found this Sufi praying on the water. He said to him: "What you are doing is child's play. A perfect man is one whose heart is always engrossed in the devotion of Allāh ﷻ even though he mingles with the public."

The great Sufi Master, Shaykh Abu-Sa'īd Abul-Khayr (d.440/1049) was asked about a man who walks on water. He replied: "This is not amazing because a duck and a seagull also walk on water." They said: "He flies in the air." He replied: "A vulture and a fly also fly in the air." They then said: "This man can be present in numerous cities in a blink of an eye." Shaykh Abul-Khayr said: "The cursed Shaytān can move from east to west in a single breath, but he is still a devil and rejected. A true man is he who lives amongst the people, communicates with them, gets married and has children, but still has his heart engrossed in the remembrance of Almighty Allāh ﷻ."

I have also heard the similar examples from my grandfather and Murshid, Sayyidi Alē-Rasūl Aḥmadi al-Husainī. There are differences in words but the incidents were the same. The greatest and most excellent miracle is when one enjoys the sweetness of worship in both private and public life. One remains content, obedient and pleased with Allāh ﷻ for every moment. Subhān-Allāh! Only those who understand this reality will enjoy its sweetness and tranquillity.

SIXTY-FIFTH NŪR

Beloved Devotee! Always remember that Wilāyah is derived from "Wila", which means "closeness". This is divided into two groups: one is Wilāyah-e-'Ām (ولاية عام) about which Allāh ﷻ states in the Holy Qur'ān:

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا﴾

Allāh ﷻ is the protector of the Believers.¹²⁶

The other is Wilāyah-e-Khās (ولاية خاص). This is when the devotee becomes lost in the Ocean of Truth and exists through this Truth. For this reason, a Walī is he who is Fāni-Fillāh and Bāqī-Billāh. Fāni means when one reaches the limits in the Journey towards the Lord (سیرالی الله) and Bāqī is when one begins the Journey in the Lord of Power (سیر فی الله). Shaykh Abu-'Alī Jurjānī states: "A Walī is he who annihilates his condition in the Love of Allāh ﷻ and then lives engrossed in the Divine Remembrance of Allāh ﷻ. He loses conscious of his existence and nothing in the universe has an effect on him. He remains totally absorbed in the Love of Allāh ﷻ." This explanation was extracted from Fas al-Kalimāt.

SIXTY-SIXTH NŪR

Shaykh Farīd al-Dīn 'Attār (d.626/1229) states that there is a group of Awliya who are known as Owēsiyya (اوسیه). They apparently do not require the assistance and guidance of a Murshid because they are directly trained by Sayyidunā Rasūlullāh ﷺ. Such was the state of Sayyidunā Owais Qarni (32/653). This is indeed a unique station of excellence. This is

¹²⁶ Al-Qur'ān al-Karīm, Sura Al-Baqarah, Verse no. 257.

certainly an exclusive gift of *Allāh* ﷻ which is bestowed upon whom He blesses. Many *Mashā'ikh* of *Tarīqah* are blessed with this privilege in the early stages of *Sulūk*, namely Shaykh Muḥammad bin 'Alī bin Muḥammad Abul-Qāsim Jur'jānī Tustī ﷻ (d.576/1181). Shaykh Najm al-Dīn Kubra's ﷻ (d.618/1221) *Silsila Tarīqah* leads and joins Shaykh Abul-Qāsim ﷻ. The greatest of *Sufis*, Shaykh Abu Sa'īd Abul-Khayr ﷻ, and Shaykh Abu al-Ḥasan Kharqānī ﷻ (d.425/1033) are from this group. They always begin their *Dhikr* with the words "AWEES, AWEES"

﴿ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ﴾

This is the Bounties of Allāh ﷻ showers it on whom He ordains.

SIXTY-SEVENTH NŪR

Do remember that although all the *Awliya* are equal as far as *Wilāyah* (Sainthood) is concerned, they defer as far as status is concerned. This is similar to the Prophets as mentioned in the Holy *Qur'ān*:

﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ﴾

*These are Prophets and We have made some higher in status than others.*¹²⁷

Each group has its own style and mode of worship. Therefore, each group is listed by a specific name. Some of the names of the different groups are as follows:

- | | |
|-----------------------|---------|
| 1. <i>Sufiyyah</i> | صوفيه |
| 2. <i>Mutasawwifa</i> | متصوفه |
| 3. <i>Malāmatiyya</i> | ملايميه |
| 4. <i>Awēsiyya</i> | اوسيه |

¹²⁷ *Al-Qur'ān al-Karīm*, Sura Baqarah, Verse no.253.

- | | |
|--|--------------------|
| 5. <i>Faqīr</i> | فقير |
| 6. <i>Qalandar</i> | قلندر |
| 7. <i>Abdāl</i> | ابدال |
| 8. <i>Ab'tāl</i> | ابطال |
| 9. <i>Say'yāh</i> | سايح |
| 10. 20 <i>Awliya</i> | اولياء |
| 11. 40 <i>Budalah</i> | بدلا |
| 12. <i>Awliya-e-'Areef</i> | اولياء عرف |
| 13. <i>Afrād</i> | افراد |
| 14. <i>'Arā'isullāh</i> | عراش الله |
| 15. <i>No'qaba</i> | نقبا |
| 16. <i>No'jaba</i> | نجباء |
| 17. <i>'Omada</i> | عمداء |
| 18. <i>Aqtāb</i> | اقطاب |
| 19. <i>Qutb al-Aqtāb or The Ghawth</i> | قطب الاقطاب يا غوث |

Though they defer in forms of *Tibādah* and *Dhikr*, but they all are related to one objective, and they are all beaded into one rosary of perfection.



Image of original Na'lain Shalif
preserved in the Topkapi Museum



FOURTH LUSTRE

CONCERNING SULŪK

FOURTH LUSTRE

CONCERNING SULŪK

FIRST NŪR

May *Allāh* ﷻ grant you the *Tawfiq* to do well in both the worlds. Do remember that when a sincere *Sālik*¹ sets foot in the field of *Sulūk* to acquire the closeness of *Allāh* ﷻ, he must follow the principles laid down by the Grand Master, Sayyid Shaykh Mīr Sayyid Muḥammad Ḥusainī al-Qādiri Tirmidī al-Kal'pawī ﷻ (d.1071/1661). The rules are found in his famous book '*Amal Ma'mūl*'. This book is comprehensive and a proper guide for the beginner. I hereby present a copy of this important book for your benefit.

Risāla 'Amal Ma'mūl

بسم الله الرحمن الرحيم

After Infinite Praises to Almighty *Allāh* ﷻ and Choicest Salāms and (Salutations) on the Beloved Prophet ﷺ, I advice you to first rectify your *Aqd'id* (beliefs) according to the righteous and pious servants. All beliefs regarding Heaven and Hell, blessings and punishment, Virgins and Palaces of Paradise, and whatever laws and regulations found in the Holy Qur'ān and *Ḥadīth Sharīf*, must be in total conformity with the illustrious *Sufiyyah* of *Tarīqah* and the righteous 'Ulamā of *Sharī'ah*. One must observe all all these beliefs.

Always be with *Wudu*. Perform two *Rak'āts* of *Tahiyyatul Wudu* after each *Wudu*. Regard this as binding upon you at all times because it is a very essential duty of the *Masha'ikh*. It strengthens the root of *Sulūk*. Never eat food without *Wudu* and always perform two *Rak'āts* of *Tahiyyatul Ta'ām* before a

¹ The traveler. The one who traverses the stages by his state, not by his knowledge, so that for him knowledge is experience ('*Ayn*').



meal.² This is my Murshid's³ daily practice. After each meal, read the following Du'a:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا الطَّعَامَ الْحَمْدُ لِلَّهِ الَّذِي رَزَقَنِي هَذَا الطَّعَامَ مِنْ غَيْرِ حَوْلٍ وَلَا قُوَّةٍ مِنِّي

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي وَسَقَانِي وَجَعَلَنِي مِنَ الْمُسْلِمِينَ

All praise is due to Allāh ﷻ Who has fed me this food; all Praise is for Allāh ﷻ Who has provided this sustenance to me. I do not have the power to repay for or earn it. All Praise is due to Allāh ﷻ Who has fed me and gave me water and made me from amongst the Believers.

It is reported in the Sahih Hadith Sharif that if one recites this Du'a after meals, then one will account for it on the Day of Judgement. After this Du'a, recite Sura Quraysh seven times.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا يَلْفُ قُرَيْشٍ ۖ إِلَهُ لِفَهُمْ ۚ رِحْلَةَ الْشِتَاءِ وَالصَّيْفِ ۖ فَلْيَعْبُدُوا رَبَّ هَذَا

الْبَيْتِ ۖ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَءَامَنَهُمْ مِنْ خَوْفٍ ۖ

Awaken in the last quarter of the night (before Subha Sādiq) and perform 12 Rak'ats of Tahajjud Salāh. They are read in sets of two Rak'ats each (i.e. 12 Rak'ats with 6 Salāms). Recite Sura Ikhlās 3 times after Sura Fateha in each

² Cited in Fak'zeel al-Kamāl vol 11 p.137 on the authority of Sayyidunā Salīm al-Fārsī ﷺ as follows:

روى له الترمذي حديثاً واحداً عن قيس بن الربيع، عن أبي هاشم الزماني، عن زاذان، عن سلمان في الوضوء قبل الطعام وبعد.

³ The Cardinal Pole of noble Saints (Qutb), Khawaja Sayyid Shaykh Jamāl al-Awliya Husaini ﷺ (d.1047/1638)

Rak'at. Never omit this Salāh as it has enormous effects and great spiritual benefits. When you awaken for this Salāh, immediately recite the following Munajāt (Du'a):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

در دلم آنگن که پشیمان شوم	بر رهم آور که مسلمان شوم
اے کسی ما بیکسی ما نہیں	قافلہ شد واپس ما نہیں
رزق من از عالم غیب رساں	و از طبع ہیچو خودم و ارباں
بارو تیوز سبزہ و گلزار فارغیم	با چشم تو زیادہ و شمار فارغیم
خانہ گر و نہادہ و درکوائے تو مقیم	دوکان خراب کردہ و از کار فارغیم
رختے کہ داشتیم بیغما بہ برو عشق	از سود و از زیاں دو بازار فارغیم
بررفت و برگذشت سرمانہ آساں	کز ذوق عشق از سر و دستار فارغیم
گرچه من سر بسر گنہ کردم	نامہ عمر خود سیہ کردم
تو بریں نامہ سیاه میں	کرم خویش میں گناہ میں
یا رب بہ رہانم ز حرماں چہ شود	راہے بدہم بکوائے عرفاں چہ شود
بس گہر کہ از کفر مسلمان کردی	یک گہر در کئی مسلمان چہ شود
یا رب دل پاک و جاں اگاہم ده	آہ شب و گریہ سحر گاہم ده
در راہ خود اول ز خودی بیخود کن	وانگاہ ز بخودی بخود راہم ده
بر عمل خویش نہ دارم امید	بر کرم تست مراعتید
چارہ من ساز کہ پیچیدہ ام	گر تو نہ سازی بکہ رد آورم
جز در تو قبلہ نخواہیم ساخت	گر نوازی تو کہ خواہد نواخت

یک ذره عنایت هواسے بندہ نواز
تباغم دل گفتن بایار چه خوش باشد
بہتر ز ہزار سال تسبیح و نماز
سر بر قدش بردن ہر بار چه خوش باشد
اگر کا ریک کس بسا ماں شود
الہی عبدک العاصی انا کا
فان تغفر فانت ذلک اہل
بادشاہ جرم مارا در گزار
تو نکو کارے و ما بد کردہ ایم
سالمہا در بند عصیاں گشتہ ایم
و اما در فتن و عصیاں ماندہ ایم
روز و شب اندر معاصی بودہ ایم
بے گنہ گذشت بر ما ساعتے
بر در آمد بندہ بگریختے
ہست امید مغفرت از لطف تو
بحر الطاف تو بے پایاں شدہ
نفس و شیطان زد کریمہا راہ من
چشم دارم کز گنہ پاکم کنی
اندراں دم کز بدن جانم بری
بہتر ز ہزار سال تسبیح و نماز
سر بر قدش بردن ہر بار چه خوش باشد
ز دریائے رحمت چه نقصان شود
مقرا بالذنوب و قد دعا کا
و ان تظرد فتن یریم سوا کا
ما گنہگاریم تو امروزگار
جرم بے اندازہ بجد کردہ ایم
آخر از کردہ پشیاں گشتہ ایم
ہم قرین نفس و شیطان ماندہ ایم
غافل از امر و نواہی بودہ ایم
با حضور دل نہ کردم طاعتے
آبروئے خود ز عصیاں ریختے
زانکہ خود فرمودہ لا تقطو
تأمید از رحمت شیطان شدہ
رحمت باشد شفاعت خواہ من
پیش از اں کاندہ لحد خاتم کنی
از جہاں بار نور ایمانم بری

Also recite the same lines after performing the Tahajjud Salāh. Thereafter, engage in inner (باطن) meditation until Subhā Sādiq. Recite 100 times with Salawāt (Darūd Sharif) before and after. This increases one's sustenance. The Darūd Sharif that should be read is:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

Perform your Fajr Salāh with Jamā'at (congregation in the Masjid) and then engage in devotion until 20 minutes after sunrise. In between, read 100 times each, یا غفور یا غفار with Darūd Sharif. This Wazifa is very effective for Magh'firah (forgiveness) and Rizq (sustenance). All these recitations should be carried out whilst sitting in one spot. Avoid moving around or changing places.

Perform 2 Rak'ats Salātul Ishraq 20 minutes after sunrise. Recite three times Sura Ihlās after Sura Fateha in each Rak'at. The Niyyah for this Salāh is as follows:

«نَوَيْتُ أَنْ أَصَلِّيَ رَكْعَتَيْنِ صَلَاةَ الْإِشْرَاقِ لِلَّهِ تَعَالَى تَقَرُّبًا إِلَى اللَّهِ تَعَالَى مُوَجِّهًا إِلَى حِمَّةِ الْكَعْبَةِ الشَّرِيفَةِ
اللَّهُ أَكْبَرُ»

I make the Niyyah of 2 Rak'ats Salātul Ishraq for Allāh, to gain the closeness of Allāh, facing the Ka'bah, Allāhu Akbar.

Now engage in Bātin (spiritual/internal) services. This is the Dhikr of the heart (refer to your Murshid for such Dhikr and act accordingly to his instructions). Never at any time be neglectful of this Dhikr. Observe it while sitting, standing or sleeping.

When the time of Chāshit Salāh arrives (between one to two hours after Salātul Ishraq), perform a minimum of two Rak'ats and a maximum of 12 Rak'ats in sets of 4 Rak'ats each. The normal practice of our Mashā'ikh is 12 Rak'ats. Sura Ihlās is read 3 times after Sura Fatihā in every Rak'at. The Niyyah of this Salāh is as follows:

«نَوَيْتُ أَنْ أَصَلِّيَ رَكْعَتَيْنِ صَلَاةَ الْوَيْلِ لِلَّهِ تَعَالَى مُوَجِّهًا إِلَى حِمَّةِ الْكَعْبَةِ الشَّرِيفَةِ
اللَّهُ أَكْبَرُ»

I make the Niyyah of two Rak'ats Salātul Awwabeen for the pleasure of Allāh facing the Ka'bah, Allāhu Akbar.

Perform another 2 Rak'ats of Nafil as Hadiyyah (gift) for the soul of Shaykh Fareedudin Gunje Shakar ؑ. This is how the Niyyah is made:

«تَوَيْتُ أَنْ أَصَلِّيَ رَكْعَتَيْنِ صَلَاةَ النَّفْلِ لِلَّهِ تَعَالَى هَدِيَّةً إِلَى رُوحِ الشَّيْخِ فَرِيدُ الدِّينِ مَسْعُودِ كَجَشَكَرٍ قَرِيبًا إِلَى اللَّهِ تَعَالَى مُوَجِّهًا إِلَى حِجَّةِ الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ»

I make Niyyah of two Rak'ats Nafil for Allāh ؑ as Hadiyyah (gift) for the Ruh of Hadrat Khawaja Farīdudīn Ganje Shakar, facing the Ka'bah, Allāhu Akbar.

Two Rak'ats Nafil are read for the Esāl-e-Thawāb of Hadrat Khawaja Baha'uddin Naqshaband ؑ. The same procedure as above is observed and the Niyyah is as follows:

«تَوَيْتُ أَنْ أَصَلِّيَ رَكْعَتَيْنِ صَلَاةَ النَّفْلِ لِلَّهِ تَعَالَى هَدِيَّةً إِلَى رُوحِ الشَّيْخِ بَهَاءِ الدِّينِ تَقْسَبَنْدٍ قَرِيبًا إِلَى اللَّهِ تَعَالَى مُوَجِّهًا إِلَى حِجَّةِ الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ»

I make Niyyah of two Rak'ats Nafil Salāh for Allāh ؑ as Hadiyyah (gift) for the Ruh of Khawaja Baha'udin Naqshaband and for the closeness of Allāh ؑ, facing the Ka'bah, Allāhu Akbar.

Another two Rak'ats is performed for the Esāl-e-Thawāb of Sultān al-Awliya, Ghawth al-A'zam Sayyiduna Shaykh 'Abd al-Qādir Jilāni ؑ. The Niyyah will be:

«تَوَيْتُ أَنْ أَصَلِّيَ رَكْعَتَيْنِ صَلَاةَ النَّفْلِ لِلَّهِ تَعَالَى هَدِيَّةً إِلَى رُوحِ الشَّيْخِ عَبْدِ الْقَادِرِ جِيلَانِي قَرِيبًا إِلَى اللَّهِ تَعَالَى مُوَجِّهًا إِلَى حِجَّةِ الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ»

I make Niyyah of two Rak'ats Nafil Salāh for Allāh ؑ as Hadiyyah (gift) for the Ruh of Shaykh 'Abd al-Qādir Jilāni ؑ and for the closeness of Allāh ؑ, facing the Ka'bah, Allāhu Akbar.

Thereafter, two Rak'ats are performed for the security of one's Imān. Instead of reciting three times Sura Ikhhlās after Sura Fateha, the following Ayah should be recited 3 times:

«رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ»

The Niyyah for this is as follows:-

«تَوَيْتُ أَنْ أَصَلِّيَ رَكْعَتَيْنِ صَلَاةَ النَّفْلِ لِحِفْظِ الْإِيمَانِ قَرِيبًا إِلَى اللَّهِ تَعَالَى مُوَجِّهًا إِلَى حِجَّةِ الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ»

I make Niyyah of two Rak'ats Nafil Salāh for Allāh ؑ as protection for my Imān for the closeness to Allāh ؑ, facing the Ka'bah, Allāhu Akbar.

Another set of two Rak'ats is performed again for the security of Imān. In the first Rak'at after Sura Fateha, recite Sura Ikhhlās seven times and Sura Falaq once. In the second Rak'at after Sura Fateha, recite Sura Ikhhlās seven times and Sura Naas once. The Niyyah of these two sets is the same as the above.

After Salāt al-Esha, recite اِفْحِ يَا رَزَّاقُ بِاَفْحِ and 100 times هُوَ الْحَقُّ هُوَ الْبَاسِطُ. Observe the meanings of these Glorious Names (He ؑ Alone is Truth, He ؑ Alone increases bounties). These Wazā'if are secret inspirations of the spiritual world.

Now read the following 100 times beginning and ending with Dawūd Sharīf:-

«لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ»

Then recite Sura Muz'ammil Sharīf in the following way:

1. 10 times Dawūd Sharīf
2. Once Ayatul Kursi
3. 100 times اَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا اللَّهُ وَهُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

Reported by Sahīh al-Bukhārī, Hadith no. 6237 on the authority of Sayyiduna Abu-Mūsā al-Ash'arī ؑ

4. Begin with *Ta'ūz*⁵ and *Tasmi'ah*⁶ and recite *Sura Muzzammil* 3 times
5. Recite *Ta'ūz* and *Tasmi'ah* every time before reciting *Sura Muz'zammil*.

Have absolute trust in Allah ﷻ that by the Barakah of *Sura Muz'zammil Sharif*, He will fulfil all your worldly and spiritual desires.

Before going to bed read the following:

1. 100 times *Salawat-alan-Nabi* (David Sharif)
2. 100 times *لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْعَظِيمُ*
3. 25 times *Sura Ikhlās*
4. 10 times *سُبْحَانَ اللَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللهُ أَكْبَرُ*
5. Read *Kalima Tay'yiba* continuously until one falls off to sleep.

Sometimes engage in the *Dhikr* known as *Dhikr-e-Khawās*. The word *Khawās* means "special" or "elite". This is a very significant *Dhikr* and indeed most excellent. Great benefits can be derived from it. The method of performing this *Dhikr* is as follows:

1. Move the head to the right and say *Haqq* حق
2. Move the head to the left and say *Haqq* حق
3. Move the head forward and say *Haqq* حق

Then move the head towards the heart and with a loud voice, strike (ضرب) the heart with the word *Haqq*. While continuing this procedure, constantly envision that there is *Haqq* (Truth) all around you. You are surrounded with Eternal Truth. This *Dhikr* is indeed most beneficial in the path of *Sulūk*. Every *Sālik* that observes this *Dhikr* is always protected from error and destruction. He always achieves his goal through the Mercy of Almighty Lord ﷻ.

⁵ *Ta'ūz* أعوذ بالله من الشيطان الرجيم

⁶ *Tasmi'ah* بسم الله الرحمن الرحيم

There is another *Dhikr* in the Hindi language which is reported by *Shaykh al-Mashā'ikh Khawaja Fareeduddin Gange Shakar* ﷻ. Also observe this *Dhikr* occasionally. The method is as follows:

1. Face the right side and say *اوتھا تو* (O'naha-to)
2. Face the left side and repeat the same *اوتھا تو* (O'naha-to)
3. Face the front and repeat the same *اوتھا تو* (O'naha-to)
4. Then strike the heart with a *Darb* of *اوتھا تو* (E'hana-to)

These four postures are known as "Chār Darbi" in Farsi and "Darbe-Arba'ah" in Arabic. They create amazing pleasure and boost the heart with spiritual tranquility. There is also a *Darb* in the Hindi language that creates astonishing feelings in the heart, and they are:-

اوتھا تو یهانی دی
E'hana-to Ye'hani-di

This indeed has great benefits and always keeps the heart alert and receptive to spiritual emissions. Never be negligent of this *Dhikr*. The best time to perform this *Dhikr* is towards the last portion of the night after *Tahajjud Salāh*. It can also be performed in the day when no one is around to disturb you. This *Dhikr* requires total privacy. If one is not steadfast and does not make this his daily routine, then it is his fault. One can certainly reap great spiritual pleasures from this *Dhikr*. Therefore, observe it punctually.

Make it your obligatory responsibility to recite the Holy *Qur'an* daily. Never neglect this important duty. Recite at least one *Para* (chapter or *Juz*) daily.

Always be steadfast and constant in whatever I (Mir Sayyid Muhammad) have written here. As far as possible, never neglect them. If one is not steadfast and does not make this his daily routine, then indeed, it will be his fault and not mine.

Warning

Keep fame and boastfulness far from oneself. It destroys everything when it enters your actions and devotion. These are satanic qualities and they can never mix with worship. Peace is for the follower of truth!

تمت بالخير

Here ends this superb Kitāb of the Great Master,
Sayyid Mīr Muhammad al-Husaini al-Qādiri Tirmidi

Now this servant of Allāh (Ārif-Nūrī) says that according to the rules and regulations laid down in the above Kitāb, it is indeed almost impossible nowadays for one to observe them. It is not necessary to explain the difficulties because they are obvious. Therefore, I have laid down a very simple alternative program which is easy to follow on condition that one makes a little effort and shows some concern. If one obeys the rules then it will certainly be simple to fulfil them. They are as follows:

- Every effort must be made to perform all Fard Salāh with Jamā'at in the Musjid. Program your times in such a manner that you become habitual in performing Tahajjud Salāh. This is one of the secrets of the path of salvation.
- Perform your Tahajjud Salāh in the last portion of the night close to Sub'ho Sādiq. Then perform your Fajr Salāh with Jamā'at and engage in devotion (Wazā'if) until 20 minutes after sunrise. Now perform Salāt al-Ishrāq and read some Awrād (Wazā'if) till it becomes very bright.
- Now perform the Chast Salāh and then conduct your business or necessary work to earn your living. At midday, have some lunch and observe Qaylūla (a short nap - siesta).
- After Qaylūla, perform your Zohr Salāh. Then recite (at least one Para or less) of the Holy Qur'ān and read Durūd Sharīf as much as possible.
- Now, you may conduct your business transactions until 'Asr.

- Perform your 'Asr Salāh with Jamā'at in a reasonable time. Do not delay this Salāh till the last moment.⁷
- Engage in internal purification⁸ between 'Asr and Maghrib.
- Perform your Maghrib Salāh after sunset, and thereafter, read Salātul Aw'wabīn.
- Spend the rest of the time with your family till 'Esha Salāh.
- Now perform 'Esha Salāh with Jamā'at and have your supper.
- Make sure you are in Wudu before going to bed and recite Durūd Sharīf till you fall asleep.

WARNING

If you find difficulty to get up after mid-night for Tahajjud, then get up just before Sub'ho Sādiq and perform it. Tahajjud time ends at Sub'ho Sādiq, therefore, it must be read before this time. My Murshid al-Kāmil (Sayyid Āle'Rasūl Ahmadī al-Husainī) always emphasised that punctuality in devotion between 'Asr and Maghrib is very difficult on the Nafs. Try your best to always fulfil this duty.

SECOND NŪR

Occupy yourself in the Dhikr of Allāh so much so that people regard you as a mad person. Although it is said:

«خَيْرُ الْأُمُورِ أَوْسَطُهَا»

The best actions are the medium or average ones.

But this rule does not apply in the Remembrance of Allāh. The Hadith Sharīf states:

⁷ The last moments refer to 20 minutes before Sunset. This is regarded as a Makrūh time and hence undesirable for 'Asr Salāh. It is reported in the Hadith Sharīf that a hypocrite always delays his 'Asr Salāh to the last moments before sunset.

⁸ Internal Purification refers to silent Dhikr of the heart known as Shaghal.

﴿اذْكُرْ اللَّهَ إِلَىٰ حَدِّ كَأَنَّكَ مَجْنُونٌ﴾

Remember Allāh ﷻ so excessively that people call you insane.⁹

THIRD NŪR

Never ruin your 'Ibādah with pride and boastfulness. This destroys all devotions. Do not pay attention to anyone even if they are watching you. All worship and Glory is for Allāh ﷻ, likewise all attention is focused towards Him. Only sincere 'Ibādah is accepted in the Court of Allāh ﷻ. Avoid performing Nafil (optional) worship in public. It must be done in secrecy.

FOURTH NŪR

The traveller in the path of Sulūk (أهل سلوك) can experience seven obstacles or mistakes in this path. They are as follows:

1. A'rād (أغراض) - This is when the seeker (طالب) shows slightest negligence of the beloved (مطلوب).
2. Hijāb (حجاب) - A veil appears between the devotee and the sought. Hence, the devotee cannot see the beloved.
3. Tafā'sul (فواصل) - the devotee and the sought are separated.
4. Salb-e-Mazīd (سلب مزید) - The relationship between the devotee and the beloved decreases.
5. Salb-e-Qadīm (سلب قدیم) - The devotee and the beloved become separated for a long period and the contact between them weakens.

6. Tasalli (تسلی) - the beloved shows no interest in the devotee and breaks all relationships with him. The beloved does not care whether the devotee seeks him or not.
7. 'Adāwat (عداوت) - When enmity and hatred develops between the devotee and the beloved. This is when the beloved dislikes the relationship with the devotee.

May Allāh ﷻ save us from all destructive states! In fact, there is a great danger of losing one's Imān if this situation is not attended to. Therefore, it is imperative to become alert at the first mistake so that further errors can be avoided. If this is not done, then surely one will lose Dīn in this Dunyah.

O Allāh ﷻ! Save us from destruction and keep us under Your umbrella of Divine Security. Āmīn!

FIFTH NŪR

If you are inspired and become aware of the future (کشف), keep it a secret.

Do not regard it as certain nor expose it to people. If it does not happen according to your prediction, then people will mock you and label you a liar. Happenings in this world defer from time to time as Allāh ﷻ states in the Holy Qur'an:

﴿كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ﴾

Every day He ﷻ manifests Himself in another glorious state.¹⁰

It is possible according to one's perception to observe changes of the Divine Qualities of Allāh ﷻ from Mercy to Anger. Humankind is not in a position to understand these changes. As a result one may encounter great embarrassment by exposing Divine Secrets and become a target for laughter. Therefore, let

⁹ This Hadith Sharīf is narrated by Sayyidunā Ma'āz ibn Jabal ﷺ and cited in *Mo'jam al-Tabrānī, Al-Khabīr* and *Kutāb 'A'māl al-Yaum wal-Layl* of Imām Ibn Sinnī ﷺ.

¹⁰ *Al-Qur'an al-Karīm*, Sura Al-Raḥmān, Verse no. 29

hidden remain hidden. This is the advice of Sultān al-Awliya, Sayyidunā al-Shaykh 'Abd al-Qādir Jilāni ؒ.

والله اعلم بالصواب واليه المرجع والمآب

SIXTH NÚR

Eat enough food to keep you alive so that you may worship Allāh ؒ. Do not eat too much and damage your health. Once, a master physician spent a year in a town intending to treat the sick. No one fell ill so he returned disappointed to his home. When people asked him why he returned, he replied: "It was not necessary for me to stay there because the people fully understood the concept of hunger. They only eat when hunger is about to overpower their physical body. Then too, they only ate until two-thirds of their stomach was full. Some traces of hunger are found in them after a meal. Therefore, they do not fall sick."

Some historians attribute this incident to the golden era of Sayyidunā Rasūlullāh ؐ. They say that a certain Roman King sent a celebrated physician to treat the Sahāba as a gesture of goodwill. This physician lived amongst the Sahāba for one year but received no patients. He returned to Rome and informed the King about the eating habits of the Sahāba. They were all astonished and acknowledged the excellence of Islām. Allāh ؒ knows best!

SEVENTH NÚR

Always be in Wuḍu so that there is Barakah in your sustenance. If constancy cannot be observed, then at least be in Wuḍu most of the time. If this too is not possible then at least make fresh Wuḍu for Salāh five times a day. If this is not possible due to some illness, then do the best you can so that your sustenance may be constantly increased.

EIGHTH NÚR

Always be in fear of a bad death. There are two types of bad deaths:

- Losing one's Imān at the time of death, Allāh ؒ save us from this!
- To die in the thought of this world (Duniya), i.e., at the time of death one expresses concern of one's wealth of this world, his wife and children. This is also a sign of bad death because all these things are the commodities of this world. If this happens, then one dies a sinner. Such thoughts generate hardships at the time of death. The elite servants of Allāh ؒ fear such a death and are always wary of it. So, why should we not be concerned about this disaster?

O Merciful Allāh ؒ! By the Wasīla of Sayyidunā Rasūlullāh ؐ and Sayyidunā Ghawth al-A'zam ؒ, protect us from these disasters. Āmīn!

NINTH NÚR

There are two offsprings of the Cursed Shaytān. They both enter the heart of a person when he or she matures. One Shaytān interferes with Imān and creates doubts in the articles of faith. This Cursed Shaytān says to man: "How do you know that Lords do not exist, and there should be two, because how is it possible for one Lord to create and control such a vast universe? You have testified in the Prophets, how do you know that they did not proclaim Prophethood for fame and self-greed? Miracles of Prophets are no extraordinary things; magicians and soothsayers can also perform these. Hence, the Prophets may be of this very group. You have also testified about Angels, but you have not seen them because they do not exist, etc." This is some of the confusion he puts in the beliefs of man.

The other Cursed Shaytān puts doubts in the practical branches of faith, namely, Salāh, Zakāt, etc. It puts doubts in Wuḍu and sometimes in Salāh. Have I washed my face or not? Have I made Masah of the head or not?

Similarly, in *Salāh* - *Did I perform my Salāh or not? Did I make Sajda or not? How many Rak'āts did I perform?* Likewise, the same with fasting - *Did I make my Niyyah or not? You did not make Sehri so you can drink water after the time is up, etc.* These are a few of the many doubts this *Shaytān* puts in the heart and mind of the Believer. If the Believer is weak, he falls prey to these doubts, and therefore, his *Imān* is weakened and he sometimes loses it. In some instances, misled scholars, atheist, and corrupt people emerge in society. They are a sign of these doubts and corruptions of the cursed *Shaytān*. May *Allāh* ﷻ protect us from both these sources. *Āmīn!*

However, it is imperative on man not to follow or submit to these doubts. In fact, one must instantly act against them. If the devil tells you that it is night, oppose it and say it is day. If he tries to delay your *Salāh*, read it immediately. This will weaken its hold on you. It is a known fact that if the slightest attention is paid to the cursed devils, their hopes and intentions are strengthened. On the contrary, if they are ignored and you continue peacefully with your *'Ibādah*, they get disillusioned and go away. If the heart experiences any evil thought, instantly ignore it as an evil interference. Fight it by saying that *"I am a humble and faithful servant of Allāh ﷻ who always worships Him and will always do so in the future with His Divine Help"*. This thought will certainly strengthen one's *Imān* and break the hold of the Cursed *Shaytān*. It is only the Divine Mercy of *Allāh* ﷻ that assists one to turn away from evil, and do good deeds. *Allāh* ﷻ is the Most Powerful and Magnificent Lord ﷻ of the Universe.

TENTH NŪR

There is no specific *Dhikr* or devotion that leads one to the closeness of *Allāh* ﷻ nor does this goal depend on such *Dhikr* and devotion. There are many ways that may lead you to the Almighty *Allāh* ﷻ. Be content with whichever way that leads you to Him and regard this mode as your *Dhikr* and devotion. Whichever mode leads one to Him is excellent as long as it does not challenge the Laws of *Sharī'ah*.

The illustrious *Sūfis* state that the many paths that lead one to *Allāh* ﷻ are equivalent to the breathing of man, that is, it is immeasurable. If anyone achieves this goal by reading authentic literature on *Islām* and is content with it, then this is his *Dhikr* and devotion in the path. If anyone achieves his goal by sitting in the company of the pious, then this company and association is his *Dhikr* and devotion. Therefore, the righteous *'Ulama* state that the excellence of *Dhikr* does not necessarily depend on engaging in *Wazā'if* and *Dhikr*. In fact, any work done in the obedience to Almighty *Allāh* ﷻ is regarded as *Dhikr*. The above facts are the words of my *Murshid* who was a *Qutb* and great *Walī* of *Allāh*. I have quoted these from his teachings. (May *Allāh* ﷻ sanctify his soul).

ELEVENTH NŪR

There is a difference of opinion amongst our *Mashā'ikh* regarding the excellence of living at home and travelling. Some say that it is better to remain at home while the others give preference to travel.

Regarding the wisdom of this, our *Mashā'ikh* say that this is not something within one's own control. This depends on the Command and Inspiration of Almighty *Allāh* ﷻ. Excellence depends on the change of conditions. If an individual benefits from travelling, then travel is more excellent than staying at home, and *visa versa*. If travel and remaining at home are both beneficial to mankind, then excellence goes to remaining at home. This is so because there is more peace and tranquillity at home. Travel requires tremendous sacrifice and courage. Therefore, my Master and *Murshid*, Sayyid Sha 'Āle' Rasūl Ahmadi al-Husaini ﷺ, gave me the option of this choice. He said: *"The option is yours; either to travel or remain at home. I will not compel you to choose either. I am fully aware about your relatives; some are your enemies while others are envious of you. Some of them are exposed and some hidden as snakes in the sleeve. Yes, there is a small group that loves and respects you. Due to this, I grant you the choice. If you remain at home, your enemies will harass you and if you travel they will plot against you. Therefore, you choose what is best for you."*

TWELFTH NŪR

Programme the time of your days and nights. This will give you a daily routine so that activities of life can be adjusted accordingly. Chart your day as follows:

- 1) Get up in the last sector of the night (before *Sobho Sādiq*) and read *Kalimah Tayyiba* the moment you open your eyes. This is read because when one gets up from sleep one is pure from all satanic interferences. The *Kalimah* protects one's heart and livens it. If this is not done immediately, the Cursed *Shaytān* takes control of the heart and destroys its peace. Therefore, it is important for the *Sālik* to immediately read the *Kalimah* when he opens his eyes. This brightens his heart with the *Dhikr* of Almighty *Allāh* ﷻ.
- 2) Now release yourself from *Istinja* and *Tahārah* and make *Wudu*. Then perform six sets of two *Rak'āts* of *Tahajjud Salāh*. In each *Rak'āt*, after *Sura Fateha* recite three times *Sura Ikhlās*. After *Tahajjud* engage in *Dhikr* and *Muraqiba* taught to you by your *Murshid*. This will continue till *Sob'hu Sādiq* and then a fresh *Wudu* is made for the *Fajr Salāh*.
- 3) Perform *Fajr Salāh* with *Jamā'at* in the *Musjid* and do not speak with anyone. Now engage in internal spiritual devotion on the same spot until 20 minutes after sunrise.
- 4) Now perform three sets of two *Rak'āts* of *Salātul-Ishrāq*. Recite *Sura Ikhlās* three times after *Sura Fateha* in each *Rak'āt*. On completion, read all the *Wazā'if* of your *Silsila* that you know by heart at home.
- 5) Wait for the sun to rise until it becomes bright (at least 20 min.). Thereafter, perform four *Rak'āts* of *Chāsht Salāh* in two sets of two *Rak'āts* each. Here too, *Sura Ikhlās* is read three times in every *Rak'āt* after *Sura Fateha*.
- 6) Visit the *Mazār Sharīf* of the *Awliya* (if they are near you) and recite some portions of the Holy *Qur'an* and make *Esāl-e-Thawāb* to the souls

of the *Awliya* (if you are far from the *Mazār Sharīf* of the *Mashā'ikh* then make your *Fateha* from home and envision that you are in their presence).

- 7) Now you can conduct your daily business or go to work, etc. to earn your *Halāl* sustenance.
- 8) When mid-day arrives, have something to eat and then rest for a while. It will take away your tiredness of getting up very early. Get up and make fresh *Wudu* and perform *Zohr Salāh* with *Jamā'at*. Thereafter, recite at least one-quarter *Para* of *Qur'an Sharīf*, the day's part of *Dalāil al-Khayrāt*, and *Hisne Haseen*. Some *Islāmic* books or *Hadith Sharīf* and *Tafsīr* can also be read or taught to interested persons. If there is any other work to be done, you may complete it before *'Asr Salāh*.
- 9) At the time of *'Asr*, make fresh *Wudu* and perform *'Asr* with *Jamā'at* in the *Musjid*. Do not talk to anyone between *'Asr* and *Maghrib* as these moments are most important for a devotee. These moments are known as *Eid* for the *Ā'shiqīn* (Lovers of *Allāh* ﷻ). Observe sincere devotion in these moments and be engrossed in the Remembrance of *Allāh* ﷻ till just before sunset. Now express deep regret that you have wasted the entire day and not fulfilled your duties to *Allāh* ﷻ. Be ashamed about this by crying to the Lord. Do not pretend to be sad, be certain about it.
- 10) After sunset, perform *Maghrib Salāh* with *Jamā'at* and after the *Sunnah*, perform *Salātul Aw'wabīn*. This consists of six *Rak'āts* in sets of two's. Recite *Sura Ikhlās* three times after *Sura Fateha* in every *Rak'āt*. The *Thawāb* of this *Salāh* is offered to the souls of *Mashā'ikh* of the *Tarīqah*.
- 11) Return home and spend time with your family as this was the noble practice of Sayyidunā Rasūlullāh ﷺ.
- 12) If you are a student, then revise your work and do the necessary studies until *'Esha*.

13) Make fresh *Wudu* and perform 'Esha Salāh with *Jamā'at* in the *Musjid*.

After *Salāh* return home and have dinner.

14) Before going to bed, be in *Wudu* and read your *Kalimah Sharif* and *Durūd Sharif* until you fall asleep.

When you get up the next morning for *Tahajjud*, follow the same routine for spiritual upliftment and internal cleanliness. By the command of my *Murshid*, this servant of *Allāh* ﷺ (Sayyid Abul-Husain Ahmad Nūri ﷺ) has punctually followed this routine from the young age of 9 years. By the Grace of *Allāh* ﷻ, I punctually followed this routine for ten full years without missing a single day or stipulated time.

الحمد لله على ذلك *

THIRTEENTH NŪR

After *Zohr Salāh* make the *Tilawat* of *Qur'ān al-Karīm*, *Hisne-Haseen*, *Hizb al-Bahr* and *Dalā'il al-Khayrāt*. A minimum of one-quarter *Para* of the *Qur'ān* should be recited. This was the daily practice and times of our illustrious *Māshā'ikh*. They also gave *Dars* (lessons) on *Tafsīr*, *Hadith* and other *Kitābs* in these times (after *Zohr Salāh*). This was our practice and you should adopt this.

FOURTEENTH NŪR

Make it your daily practice to read the *Shajra Sharif* of the *Silsila*. Read the complete *Shajra* and make the *Fateha* as follows:

- 1) Recite the complete *Shajra Sharif* once.
- 2) Read 11 times *Salāt al-Ghawthiyya*.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ مَعْدِنِ الْجُودِ وَالْكَرَمِ وَآلِهِ وَسَلَّمَ

- 3) *Sura Fateha* once.
- 4) *Ayat al-Kursi* once.

5) 3 or 7 times *Sura Ikhlās* with *Tasmi'ah*.

6) 3 or 7 times *Salāt al-Ghawthiyya*.

Offer the *Thawāb* of this to the souls of the *Māshā'ikh* of the *Silsila*. If your *Murshid* is alive, pray for his well-being or if he has passed away, then include him in the *Fateha*. This *Fateha* is read after *Fajr Salāh*. If the *Shajra* is read after the *Maghrib Salāh*, then include the *Thawāb* of *Salāt al-Awwābīn* with it.

FIFTEENTH NŪR

Here I record some special *Wazā'if*¹ and *Ash'ghāl*² of my family (*Barkātiyya*) for the *Murīds* of this *Silsila*. The *Murīds* are urged to practice them. They are less difficult and most beneficial full of virtues. There are thirteen (13) in all.

SIXTEENTH NŪR

One of them is *Panj-e-Ganje Saghīr* (the Five Small *Qādiri Gems*):

- 1) After *Fajr Salāh*, 100 times يا عزيز يا الله
- 2) After *Zohr Salāh*, 100 times يا كريم يا الله
- 3) After 'Asr Salāh, 100 times يا جبار يا الله
- 4) After *Maghrib Salāh*, 100 times يا سار يا الله
- 5) After 'Esha Salāh, 100 times يا غفار يا الله

SEVENTEENTH NŪR

The second is *Pang-e-Ganje Kabīra* (the Five Big Gems):

⁸⁴ *Wazā'if* is the plural of *Wazīfa* and generally refers to the normal *Du'ās* that are read as prescribed by a *Murshid*.

⁸⁵ *Ash'ghāl* is the plural of *Sha'ghal* which is a silent devotion done solely by the heart. There are no utterances in this form of *Dhikr*.

- 1) After *Fajr Salāh* recite, 111 times

﴿يَا حَيُّ يَا قَيُّوْمُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

Thereafter, immediately read, 10 times

﴿فَاسْتَجِبْنَا لَهُ وَنَجِّنَهُ مِنَ الْعَمِّ وَكَذَلِكَ نُخَيِّجُ الْمُؤْمِنِينَ﴾

- 2) After *Zohr Salāh*, 111 times

﴿يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ﴾

- 3) After *Asr Salāh*, 111 times

﴿حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيْلُ﴾

- 4) After *Maghrib Salāh*, 111 times

﴿أَيُّ مَسْنَى الصُّرُوْأَنْتَ أَرْحَمُ الرَّحِيْمِينَ﴾

- 5) After *'Esha Salāh*, 111 times

﴿وَأَقْرُضْ أَمْرِيْ إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيْرٌ بِالْعِبَادِ﴾

Recite *Durūd-e-Ghawthiya* three times before and after each *Wazīfa*.

EIGHTEENTH NŪR

Then *Wazā'if* have been mentioned. The remaining three are as follows:

1. *Durūd-e-Ghawthiya* 11 times, then 111 times this *Du'ā* followed by 11 times *Durūd-e-Ghawthiya*:

﴿فَسَهِّلْ يَا إِلَهِي كُلَّ صَعْبٍ يَحْرُمُنِي سَيِّدَ الْأَبْرَارِ سَهِّلْ﴾

2. 10 times *اللَّهُ الصَّمَدِيُّ مِنْ عِنْدِكَ مَدَدِي وَعَلَيْكَ مُعَمَّدِي* and then 110 times *ناد على*.

Similarly, *يا شيخ عبد القادر جيلاني* *شَيْخًا لِلَّهِ* beginning and ending with three *Durūd-e-Ghawthiya*.

3. *Durūd-e-Ghawthiya* 3 times

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ مَعْدِنِ الْجُودِ وَالْكَرَمِ وَآلِهِ وَسَلِّمْ

Thereafter, recite *Durūd-e-Awāsiyya* 60 times, which is as follows:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ بَعْدَ مَا عِنْدَكَ مِنَ الْعَدَدِ فِي كُلِّ لَحْظَةٍ وَلَمْحَةٍ مِنَ الْأَزَلِ إِلَى الْآبِدِ وَآلِهِ وَ
بَارِكْ وَسَلِّمْ

NINETEENTH NŪR

There is also a fourth *Wazīfa* called *Ash'ghāl-e-Khamsa* (the Five Devotions). These five are read after the five daily *Salāh*. They are read silently with no audible utterance or movements of the lips and performed by mere breathing motions. They are each read 11 times and terminated with *Durūd Sharīf*. There must be no talking before or in-between this *Sha'ghal* (*Wazīfa*). It is advised to make *Du'ā* before and on completion so that one may fulfil the advice of the Holy *Qur'ān*:

﴿فَإِذَا فَرَغْتَ فَانصَبْ﴾

So when you have completed your prayer, be deep in your pleadings to Allāh ¹³.

The five *Ash'ghāl* (اشغال) are as follows:

¹³ *Al-Qur'ān al-Karīm*, Sura *Al-Sharh*, Verse no.7.

- 1) After *Fajr*: The first portion of the *Kalimah Sharif*, لا اله الا الله. Sit in the *Attahiyyāt* position with the eyes closed. Place the tongue on the palate, bend the head towards the navel and take a silent breath. With this breath, begin to visualize the first portion (negation لا اله) of *Kalimah*, and breath upwards towards the top of the head. Now, visualize the second portion (confirmation الا الله) and while breathing out, silently strike on the heart. Repeat this *Dhikr* 11 times.
- 2) After *Zohr*: This is the *Dhikr* of confirmation (اثبات الا الله). It is broken in two sectors, one لا and the other اله with the "Ha" silent. Apply the same procedure as above and repeat it 11 times.
- 3) After '*Asr*': This is the *Dhikr* of *Ism-e-Zāt* (الله). This too is broken in two sectors, i.e. لا and ا. Apply the above procedure and repeat it 11 times.
- 4) After *Maghrib*: This is similar to the *Dhikr* of '*Asr*' but with a bit more emphasis on the last sector, i.e. ه "Hoo" instead of just "Ho" (short).
- 5) After '*Esha*': This is similar to the *Dhikr* of *Fajr* with more emphasis on the last striking sector i.e. هو "Allāhu" instead of just الله "Allāh".

These *Dhikr*'s are usually kept in the concealed chambers of hidden treasures so that the unfit and ignorant may not lay hands on them. I hereby grant special permission to all the *Murīds* and disciples of *Tarīqah* to perform them and reap the Secret Bounties of the Merciful Lord ﷻ.

TWENTIETH NŪR

In consideration of the *Chishtiyyah Silsila*, one is advised to observe the *Nafi* (negation) and *Ith'bāt* (confirmation) *Dhikr* 11 times after every *Salāh*, i.e. لا اله الا الله. This is a loud *darb* (strike) on the heart and is performed in

the following manner. Begin the *Dhikr* from the navel with a breath saying loudly لا اله and raise the head upward towards the brain. Here, release this breath and take the second breath with الا الله and proceed downwards towards the heart, and with a loud voice, strike it on the heart. Thereafter, make *Du'ā* to *Allāh* ﷻ. This was a daily practice of the *Mashā'ikh* of *Marēhra Sharif*, but unfortunately, nowadays, this noble practice does not exist.

انا لله وانا اليه راجعون

TWENTY-FIRST NŪR

After the *Ishrāq Salāh*, immediately return to the *Haweli-e-Sajjādigi* (the special chamber of the Grand Masters) and collectively read the following *Du'ās*: *Du'ā-e-Hirze Yamāni*, *Du'ā-e-Hizbul-Bahr* and *Che'hel Asma Batow're Khamsa*.

Regard this as a compulsory duty. Then, proceed to the *Dargah Sharif* and recite the *Panj Sura*, 99 *Asmā'ul Husna*, 83 *Ayāt Hurūf Tahajji* with *Muakkilāt* and *Che'hel Asmā*. Offer the *Thawāb* of this recitation to the noble souls of the *Mashā'ikh* of your *Silsila*. This is indeed a virtuous practice. Also recite *Durūd-e-Ghawthiya Kalān* and *Durūd-e-Musta'ghāth*.

TWENTY-SECOND NŪR

Do not make anyone a *Murīd* if he is a *Murīd* of another *Shaykh*. There is no harm to make him a *Tālib*. Before initiating anyone as a *Murīd* or *Tālib*, always ascertain whether the person is fit or not to take *Bay'at*. If the conditions of *Bay'at* are found in him, then firstly ask him if he is a *Murīd* of any other *Shaykh*. Then ask him about his father and grandfather. Who are they and to which *Silsila* are they *Murīd* of? Initiate him in the *Silsila* of his forefathers if you (the *Murshid*) have the *Khilāfah* and permission of that *Silsila*. Otherwise, excuse yourself and seek pardon from the disciple for not

being able to make him a *Murīd*. However, the *Murshid* can offer the devotee an option of the *Silsilas* he has permission of. The devotee may choose any one of them and the *Murshid* may take *Bay'at* in that *Silsila*. The choice is left to the devotee.

Once a person came to my *Murshid* (*Sayyid Āle' Rasūl Aḥmadi* رحمہ اللہ) and expressed his desire to become a *Murīd*. My *Murshid* made *Musafaha* (handshake) with him and excused himself from making him a *Murīd* because his family belonged to the *Sābiri Silsila*. The *Murshid* said that he had no permission to accept *Bay'at* in this *Silsila* because 'Arife-Billāh Sayyid Makhdūm 'Ala al-Dīn 'Alī Aḥmad Sābir رحمہ اللہ had not personally granted him permission to accept *Bay'at* in his *Silsila*. If he did make the seeker a *Murīd*, then a veil from Makhdūm Sābir رحمہ اللہ will obstruct this *Nisbah* of *Bay'at* and cause great pain for him. The devotee was sincere and said: "If you do not make me *Murīd*, then I will not become a *Murīd* of anyone." On hearing this, the *Murshid* ordered him to remain in the *Zāwiya* (*Khanqah*) for some time. After three days, the Grand Master called for him and said, "Now I can make you a *Murīd* of the *Sābiri Silsila* because Makhdūm Sābir رحمہ اللہ had granted me permission to do so."

I (the author) personally heard this incident from my *Murshid*. What I cannot remember is whether my *Murshid* made him a *Murīd* in the *Sābiriyyah Silsila* or *Qādiriyyah Silsila*.

However, when a person wants to become a *Murīd*, ask him to make *Kāmil Ghusal* and perform two *Rak'ats* with the *Niyyah* of purification from sins. He is to recite three times *Sura Ikhlās* after *Sura Fateḥa* in both *Rak'ats*. The person is not to talk to anyone until the completion of the *Bay'at*. He then presents sweets to the *Murshid* and remains standing with great *Adab* (respect) in front of the *Shaykh*. The *Shaykh* will then read a *Fateḥa* for the souls of the *Mashā'ikh* and for the *Murīd* to remain steadfast. The *Shaykh* will then order the disciple to sit in front of him in the *Attahiyyāt* posture and hold his hands in

the *Musafaha* manner. He will then ask the *Murīd* to recite *Ta'ūz*, *Tasmi'ah*, *Kalimah Tayyiba*, *Istighfār*, and سُبْحَانَكَ اللَّهُمَّ رَبَّ الْعَالَمِينَ. The *Murīd* will be ordered to utter the *Towbah* and seek repentance for his sins. Thereafter, the Master will cut a few hairs of the *Murīds* beard with a scissors. This was the practice of the illustrious preceding *Mashā'ikh*. The *Murshid* will then give the newly initiated *Murīd* some sweets twice and order him to eat them alone. This is the method of making one a *Murīd*.

TWENTY-THIRD NŪR

Do not make anyone a *Murīd* if he is already a *Murīd* of another *Shaykh*. There is no harm if he wishes to be a *Tālib*¹⁴ or devotee of perfection without rejecting his *Bay'at*. It is not necessary to order a *Tālib* to present some sweets, perform *Nafil* or make *Musafaha*. The Masters will read the *Fateḥa* and accept the devotee as a *Tālib* in the *Silsila* of his choice. He will be ordered to recite the *Shajra Sharīf* of that specific *Silsila*. The *Shaykh* will teach him the *Dhikr* of *Ith'bāt* and *Isme-Dhāt* according to his condition. He will also strongly advise the *Murīd* to hold fast to the *Sharī'ah* and observe his *Salāh*, Fast, *Hajj* and *Zakāh*, etc. This advice is to be executed precisely by both *Murshid* and *Murīd*.

IMPORTANT ADVICE

The *Mashā'ikh* have forbidden taking renewal of *Bay'ah* twice or thrice. This is only permissible in cases of real necessity. The illustrious *Sūfi* predecessors have strongly forbidden a *Murīd* from becoming a *Murīd* of a second *Shaykh*. Hence, it is recorded in *Kitābus-Sulūk*, the sixth condition of

¹⁴ A *Tālib* (Seeker) is a person who has already taken *Bay'ah* from a *Murshid* and desires to seek spiritually benefit from another *Shaykh*. A *Tālib* does not give up his first *Bay'ah* of his *Murshid* to become a *Tālib* of another *Shaykh*. This is not forbidden in *Tasawwuf*.

the conditions of *Bay'at* is that the *Shaykh* must not grant permission to a *Murīd* to sit in the company of another *Shaykh*. The wisdom behind this is that the practice and condition of one *Shaykh's* *Murīd* is contrary to that of another *Shaykh's* *Murīd*. It is extremely important for the illustrious *Mashā'ikh* to condition and order their *Murīds* to act against conflicting desires to safeguard themselves from confusion. When *Murīds* of two *Shaykhs* sit together and if one finds the actions and speech of the other contrary to his understanding, then his heart will be drawn towards the other's *Shaykh*. This will result in the decrease in love and command of one's own *Shaykh* and attraction to the other *Shaykh*. According to the rules of *Tasawwuf* and the *Ahle Tarīqah*, this is known as *Irtidāt-e-Ma'nawī* (Spiritual Destruction). By the virtue of the laws of *Tarīqah*, this results in going away from the truth and from *Allah* ﷻ. As a result the *Murīd* is deprived of spiritual success and will experience confusion.

Question: Is it permissible to renew one's *Bay'ah* on the hands of another *Shaykh*?

Answer: There is no need for renewal of *Bay'ah* when one is fully content with one's *Murshid al-Kāmil*. What is the need to turn to another *Shaykh* when total perfection, *Fana*¹⁵ and *Baqa*¹⁶ are achieved from one's *Murshid*? On the contrary, if one could not achieve perfection and spiritual peace from one's *Murshid*, then it is up to *Murīd* to seek the guidance of another *Shaykh*.

TWENTY-FOURTH NŪR

It is compulsory for a *Murīd* to observe total *Adab* (respect) when sitting in the presence of the *Shaykh*. Likewise, the *Shaykh* too must bear in mind his

¹⁵ Passing away. Becoming Extinct in Divine Love. The self of the servant ceases to exist. The servant's seeing [his] defectiveness through *Allah's* ﷻ Being set over it. Compare Qushayri's *Risālah*: "The disappearance of blameworthy characteristics."

¹⁶ Abiding. The servant's seeing *Allah* ﷻ established in everything. A state when the servant experiences the awesome power of Divine Dominance. It is in this state that all human qualities disappear and Divinely Blessed Qualities manifest.

status and abstain from worldly talk, joking, laughing, and speaking unnecessarily because he will lose his respect in the eyes of the *Murīds*. His status will slowly decrease in the heart of the *Murīd*, and consequently, the *Murīd* will not receive *Faid* and spiritual benefits from the *Shaykh*. Therefore, it is wisely said, "The advice of the husband is fruitless for the wife." Therefore, wives should not take *Bay'at* at the hands of their husbands, but this is not a strict rule.

TWENTY-FIFTH NŪR

The *Mashā'ikh* of my *Khandān* (family) have a specific method of casting the *Tawajjah*¹⁷ on the *Murīd*. The *Murīd* is ordered to sit in the *Attahiyyāt* posture in front of the *Murshid* with his eyes closed, and his knees touching the *Murshid's* knees. The *Murīd* will now engage in total concentration and imagine his heart lying under the heart of the *Murshid*. The *Murshid's* heart is being filled with Divine Light, which overflows in the heart of the *Murīd*. It is also important for the *Murshid* to also engage in deep meditation in *Allah* ﷻ, to brighten his own heart and simultaneously draw the heart of the *Murīd* towards him. This will assist the *Murīd* in concentration. The spiritual powers of the *Murshid* will eventually, liven and brighten the heart of the *Murīd*. Always apply this secret method to achieve spiritual bliss from the Grand Masters of your *Silsila* and seek their help to perfect this. This excellent method of achieving spiritual bliss was hand-written personally by the Grand Master, *Ghawth al-Waqt* Sayyid Abul-Faḍl Sham al-Dīn Āle'Ahmad Ach'che Mia Husaini ﷻ. I have quoted it from his hand-writings.

TWENTY-SIXTH NŪR

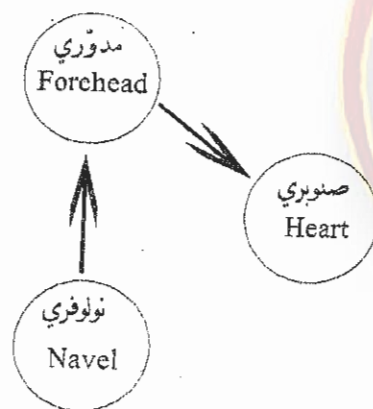
After taking *Bay'ah* from a foreign woman (غیر محرم), she does not become your *Mehram* (legal to see or meet). She still remains forbidden to you as any other foreign women. It is forbidden for the *Murshid* to see her face and

¹⁷ A powerful vision of spiritual upliftment and purification.

visa versa, to such an extent that when the woman disciple engages in *Shaghl-e-Barzakh-e-Shaykh* (visualizing of the *Shaykh* in meditation), she must not visualize the face of the *Murshid*. She is not allowed to see the Master's face in a mirror or reflection in water or photographs. In fact, she must visualise the face of the *Murshid* similar to that of her father, brother or any *Mehram*. This vision will enable her to rectify her *Shaghl-e-Barzakh* (شغل برزخ). This is indeed the correct path of attaining spiritual perfection. Almighty *Allāh* ﷻ knows best.

One day, I requested my Master to teach me the secret of *Ash'ghāl* from beginning to end. The Master said: "Always observe these two *Shaghals* daily. My master (Ghawthul Waqt Sayyid Āle 'Ahmad Ache Mia ﷻ) reached the furthest frontiers in *Sulūk* by the virtue of these two *Shaghals*.

"First: There are two parts in *Durūd Sharīf* اللهم صل على محمد and والاه. Drag the first part from *Naylu-fari* (navel) to *Mudawwari* (brain). From there (*Mudawwari*) with a silent (*khafi Darb*) strike (*Darb*) the *Sanūbari* (heart) with the second sector (i.e. والاه).



In the second *Sha'ghal*, draw three imaginary white circles in your heart. These circles must always remain in your eyes and clearly visible at all times. This is an illustration of the imaginary circles.



TWENTY-SEVENTH NŪR

Recite the following *Du'ā* 11 times after every *Fard Salāh* to keep the heart steadfast on the path of *Sulūk*:

﴿يا الله يا رحمن يا رحيم دل ما را کن مستقيم بحق اياك نعبد واياك نستعين﴾

Ya Allāh Ya Rahmān Ya Raḥīm Dile Maara kun Mustaqeem ba Haqqe Iyyāka Na'hbudu wa Iyyāka Nasta'een.

This was a special gift to me from my Master. One mid-day, I was present at the side of my *Shaykh* who was resting on his bed for *Qaylula* (siesta). I requested the *Murshid al-Kāmil* for an easy *Wazīfa* to safeguard the heart from evil disturbance or hindrance. It was towards the end of 1267 A.H. or the beginning of 1266 A.H. when the Master taught me this secret.

TWENTY-EIGHTH NŪR

If *Allāh* ﷻ grants any number of my family the *Tawfiq* to adopt the path of *Sulūk*, then they must strictly follow the laws of the *Silsila* of the *Barkāti Khandān* (family). By the Grace of *Allāh* ﷻ, our *Maslak* is correct and leads to true spiritual success.

The first rule is to adhere to all the teachings and regulation found in *Risala-e-'Amal Ma'māl* of Shaykh Mīr Sayyid Muḥammad Tirmidī al-Qādirī Kāl'pawī (d.1071/1661). Similarly, adjust the daily life and routine according to the guidelines laid down by our heads of the family as laid down in the following *Kitābs*:

- *Risala-e-Cha'hār Anwā'h* and *'Awārif-e-Hindī* by 'Ārife-Billāh Sāhib al-Barkāt Sayyid Sha Barkatullāh al-Husaini al-Qādirī (d.1142/1729).
- *Kāshif-ul-Astār Sharīf* by Asad al-'Ārifīn Sayyid Sha Ḥamza al-Husaini al-Qādirī (d.1198/1783).
- *Tarbiyate-Muridān* by Qutb al-Ghawth Sayyid Sha Āle-Aḥmad Ach'che Mīa al-Husainī al-Qādirī (d.1235/1820).

One must read, consult and adopt all the rules laid down in these great *Sūfi* theses. By the Grace of *Allāh* ﷻ, one will certainly reap a great share of spiritual knowledge and upliftment. He will not find it necessary to seek the assistance and guidance of another *Shaykh*. Always remember this as it is of paramount importance.

TWENTY-NINTH NŪR

Never become swollen-headed or proud if the Merciful *Allāh* ﷻ blesses you with a high station of excellence. In fact, one must become more humble and thankful to *Allāh* ﷻ for His favours. One must not stretch one's feet further than, the limits of one's mantle (*chadar*). There is a famous saying:

﴿ایاز قدر خود بشناس﴾

Ayāz! First recognize yourself.

Never display pride and boastfulness in the eyes of the public. Never display piety for praise. Conduct your devotions in secrecy and present yourself as a

humble human. Let the public mock you as long as you enjoy undisturbed worship of the Sublime Being ﷻ. Be worthless in the eyes of the public and gain the closeness of the Almighty Creator ﷻ. When this happens, then one qualifies to be called a true servant of *Allāh* ﷻ. This reminds me of two *Durwesh*. The first one arrived in the second *Durwesh*'s presence and greeted him,

- "As-Salāmu Alaykum".
- The other *Durwesh* replied, "Wa-Alaykum Salām, O proud oppressor!"
- The first *Durwesh* asked, "Why do you call me a proud oppressor?"
- The second replied: "Your oppression is that you mounted an animal that *Allāh* ﷻ had exempted from carrying any load on its back. You are boastful because you display pride in public so that they may regard you as pious."

THIRTIETH NŪR

The *Sha'ghal* of *Doo-Neem* is a secret of the *Barkātī* Family. Though my heart does not grant me permission to expose this secret, yet I am recording it here so that the true seeker may benefit from it. This *Dhikr* is not found anywhere else on earth besides the *Barkātī* Noble Family, and hence, has remained a secret amongst the Grand Masters for generations. This was passed on from one Master to another and remained in this family ever since. Since all the Masters have departed from this world and none are found qualified enough to carry its secrets anymore, I therefore record it here so that it may not remain a secret and lost forever. I hereby leave this great secret as gift for the devotees. Behold! there is very little effort in this *Shaghal*, but the benefits are enormous. This *Shaghal* got its name from three separate *Shaghals*, i.e. *Fajr*, *Zohr*, and *Shaghal-e-Khamsa* of 'Asr. My *Murshid al-Kāmil*, Sayyid Sha Āle'Rasūl Aḥmadi al-Husaini (d.1235/1820), explained this to me. I hereby record the original text and later give a short synopsis of this secret so that the devotees may benefit from it.

بدانكه شغل كثير المنفعت قليل الحنت، واما ستمى دونيم لتركيه من شغلى الفجر والظهر

وشطر العصر من الاشغال الخمسه هكذا افاد جدى ومرشدى السيد الشاه آل الرسول الاحمدى

نور الله مرقده وما هو الا ان تاى اولاً بشغل الفجر ثم الظهر ثم العصر مع قطع الهاء وعن هذا صار دونيم

ثم منهم من يضرب على الصنوبرى والاصوب هو الضرب على النيلوفرى ليكون مطابقاً كما فى الاشغال

الخمسه اذ هي الاصل لهذا ومنها اخذ كما ترى *

Explanation: Firstly, complete the normal *Fajr*, *Zohr* and '*Asr Sha'ghal* and cut out the هاء. Therefore, this *Shaghal* is called *Doo-Neem*. Some strike the *Darb* on the *Sanūbari* (heart) while, in fact, the correct method is to strike the *Darb* on *Nulūfari* (navel) so that it be in accordance to *Ashghāl-e-Khamsa*. This is so, because its roots are derived from *Ashghāl-e-Khamsa*.

THIRTY-FIRST NŪR

One day my *Murshid al-Kāmil* ﷺ said, "I asked my illustrious father (Sayyid Sha Āle'Barkāt Surtreh Mīa ﷺ), what are the five specialties which are a secret of our family?" He replied: "Pānj Ganje Saghīr and Kabīr; Awrād-e-Khamsa; Ashghāl-e-Khamsa; Sha'ghal-e-Doo Neem; Nus'kha-e-Kīmīya, which is prepared after 3 days of starving (no food or water). One then receives enough for one's needs".

I immediately stored the first four secrets in my mind and left out the fifth (*Nus'kha-e-Kīmīya*). I did not totally neglect the fifth, but found it unnecessary to pursue, and so I paid no attention to it. My father neither discussed this issue with me further nor did I ask him again.

One day, I (Sayyid Abul-Husain Ahmad Nūri) asked my *Murshid al-Kāmil*: "What was the reason that these methods of *Dhikr* are only taught to the *Murīdīn*".

After persuasion, he replied: "The first reason is that there is very little effort and struggle and because of the great benefits in it. Secondly, the devotee engages in greater devotion to qualify for the lessons of these secrets. His state of awe will drastically increase to achieve these secrets. He will constantly be engrossed in these secrets. Those who had sincere quest never left the doorstep of the Master. This fulfils the mission of the *Murshid* and also that of the *Murīd*. The Master determines according to the degree of sincerity and quest of the *Murīds* when and how much to teach these secrets. If the determination and sincerity reaches its peak, then the Master places the *Murīd* in front of his Divinely Blessed eyes and teaches these secrets to the beloved *Murīd*. Nowadays, there are neither such *Murīds* nor such Masters. Hence, these days whosoever expresses their desire to learn these secrets, teach it to them. They may regard it as cheaply purchased goods and at least engage in the sacred remembrance of Allāh ﷻ. Slowly, their hearts will transform into the mood of the *Mujāhidah* and if Allāh ﷻ Wills, they will be perfected and reach their goal."

THIRTY-SECOND NŪR

The illustrious preceeding *Mashā'ikh* always hesitated in granting the *Khilāfat* to their *Murīds*. It was only issued to specific persons when they were fully certain and satisfied with their state of perfection. Nowadays, too, this procedure should be adopted, but if a disciple insists on the *Khilāfat*, give it to him even though he did not perfect all the stations of *Sulūk*. This is so because the situation of these times has drastically changed for the worst. If you do not give it to him then there is great chance that his heart will turn away from *Tasawwuf*, and hence, he will wash his hands off it. If *Khilāfat* is given to him then at least he will realise whose *Khalīfah* he is, and therefore become more conscious of the *Dīn*. If he does not find spiritual capabilities in him then

at least he will rectify his external-self according to the *Sharī'ah* so that people may not insult him. By giving him the *Khilāfat* is actually giving him a great responsibility, which is also very beneficial. All these facts noted were actually a dialogue between my Spiritual Masters and myself, which were in the form of questions and answers. I have presented it to you for your reading pleasure.

THIRTY-THIRD NŪR

All my Grand Masters performed the *Fajr* and *Chāshī Salāh* and proceeded to the chambers of *Sajjādgi* to read their *Wazā'if* and *Awrād* [Litany].

These *Awrād* were all read by heart and they consisted of the following:

1. *Hirze Yamāni*
2. *Hizb al-Bahr*
3. *Daf'ah Qarshiyya*
4. *Du'ā Bar'hati*
5. *Du'ā-e-Kabīr, etc.*

They will then proceed to the *Dargah Sharīf*, and firstly, offer *Fateha* and recite the following:

1. *Panj Sura*
2. *99 Asma al-Husna*
3. *33 Ayah*
4. *Hurūf-e-Tahajji Ma' Muakkilāt*
5. *Chehel Asma*
6. *Durūd-e-Ghawthiyya Kalā*
7. *Durūd-e-Mustaghāth*
8. *Sayfi Hirz-e-Yamāni Kalā*

All these were read in the *Khanqah* and we too must follow the footsteps of our *Mashā'ikh* by doing the same even though we are weak. After completing the five *Suras* (*Panj Sura*), offer the *Thawāb* to the souls of all the *Mashā'ikh* of *Silsila Qādiriyyah*, *Chishtiyyah*, *Sohrawardiyyah*, *Naqshabandiyyah*, *Abul-'Ula'iyyah* and *Madariyyah*. If your *Murshid* is alive, pray for his well-being or

else include him in the *Fateha*. Also make *Du'ā* for your spiritual success and well-being.

THIRTY-FOURTH NŪR

This humble servant of *Allāh* has read many times observing all conditions, the *Du'ā* pertaining to *Tazkiyyah*, *Safa-e-Qalb*, *Tajalliyāt-e-Asmā'ī* and *Sifātī*. I retreated to seclusion from the age of 20 and at times I fasted continuously for three years in succession. I have never left out fasting for long periods. In between these periods, I often engaged in the devotion of *Dawat-e-Asmā*. During my periods of seclusion, I have made extensive *Mujāhidah* and read the following:

1. *Hizb al-Bahr*
2. *Sura Waq'e'ah*
3. *Sura Muzzammil*
4. *Asma As'hāb-e-K'haf*
5. *Ayah Allāhu Latīfun Bi 'Ibadihi*
6. *Dawat Chel Asma Batūr-e-Khamsa*
7. *Isme Buddūh Sāda*
8. *Isme Buddūh Ba Mu'akkil*
9. *Ayah-e-Karīma*
10. *Isme Innahu Walīyyuh Ijābah*
11. *Isme Ya Badiul-Aja'ib*
12. *Isme Ya Shaykh 'Abd al-Qādir Shay'an Lillāh*
13. *'Amal Shaja'e-Zar'*
14. *'Amal Du'ā-e-Haydari*
15. *'Amal Ya Moqallabal Qolūb, etc.*

I have read these *Du'ās* by observing all their conditions for years and reaped amazing spiritual benefits from them. I also abstained from all *Jalālī*, *Jam'ālī*, and *Makrūh* foods. I remained for long periods in seclusion while fasting.

Numerous powerful *Jinn* have confronted me, but by the Grace of *Allāh* ﷻ I overpowered them. I remained in this condition for 12 years. Besides these *Du'ās*, the other *Du'ās* of my daily routine were as follows:

1. *Hirz-e-Yamāni-Du'ā-e-Sayfī*
2. *Du'ā-e-Bash'makh*
3. *Du'ā-e-Barkāti*
4. *Dafa'h Qarshiyya*
5. *Bānat al-Azmat*
6. *'Amal Cha'har Shamba*
7. *Hurūf-e-Tahajji Ba Mu'akkil*
8. 99 *Asma al-Husna*
9. 33 *Ayāt*

For more than 50 years, these *Du'ās* were my daily routine without fail. Now that I am older and have less physical strength to continue with this rigorous devotion, I have left out many of them. I substituted them with these three *Du'ās*:

1. *Durūd Kibrūt al-Ahmar*
2. *Dalail al-Khayrāt Sharīf*
3. *Hisne Hasīn*

I have also completed the recital of hundreds of *Qur'ān al-Karīm* in my lifetime. I will not be exaggerating if I say one thousand. In fact, more. Almighty *Allāh* ﷻ blessed me with spiritual and worldly sustenance by the virtue of the recitation of the Holy *Qur'ān*. The extent of worldly sustenance is that, Almighty *Allāh* ﷻ, the Sustainer, provided 500 Rupees annually for me from His Secret Treasury. This was the *Barkāt* of the devotion of *Shajar-e-Zarr* that I included in my daily services for 35 years. I have never missed this *Du'ā* for a single day in health or sickness. I have recorded all the conditions and procedures of the *Du'ā* in my Kitāb, *Majmū'ah-e-Wazā'if*. I grant general permission to all those who are fit and want to make this *'Amal*.

From a young age of 9 years to 20 years, I remained in seclusion engaged in *Azkār*, *Ashghāl* and *Muraqibah*. Then for another six months, I was engrossed in *Dhikre-Jehr* of *Kalimah Tayyiba*, both *Naft* and *Ithbāt* in the four *Darb* modes. These thousands of *Darbs* unveiled the finer secrets of Spiritual Sciences of Knowledge which my heart became fully aware of. My heart only knows of what secrets were exposed to me. I have also mastered the occult devotion of *Habs-e-Nafs*, *Pās-e-Anfās*¹⁸ and *Bazrakhe-Shaykh*. I completed all the *Shaghals* of *Malakūt wa Mulk*, *Jabrūt* and *Lahūt*. I also mastered *Shaghale-A'īna*. I completed *Sayr-ilallāh* under the guidance of my *Murshid al-Kāmil*. Now, my only desire is to leave this mundane world with *Imān*. May the Merciful Lord ﷻ grant me my last wish. *Āmīn*. Besides this, I have no other fears or concern.

Though *Allāh* ﷻ has blessed me with all these enormous bounties and *Ne'mah*, I still do not find myself fit to be called a student of a kindergarten. I am not fit to be called a servant and I always pray to *Allāh* ﷻ to make me His ﷻ sincere servant. I am constantly in fear and worry about the last moment. I am nothing. In fact, I regard myself worse than a dog and animal. It is He (*Allāh* ﷻ) who gives Guidance and on Whom all trust is placed. I have completed all *Azkār*, *Ashghāl* and *Muraqibāt* that are recorded in *Kashf al-Qulūb* and now patiently await the *Latifa-e-Ghaybī* (spiritual elegance) which may raise me with *Imān* to my Merciful Lord ﷻ. *Āmīn!*

THIRTY-FIFTH NŪR

I hereby record the method of deriving *Faīd* at the *Mazār* of a *Walī*. Firstly, present yourself at his graveside with *Wuḍu*. Then with great respect, position yourself between his head and chest and read the *Fateha* and offer it's *Thawāb* to his soul. Then, sit in the *Attahiyyāt* position, cross-legged, facing his chest with your back facing towards the *Qibla*. Close your eyes and imagine

¹⁸ This is an difficult occult form of devotion where the *Sālik* takes only two breaths in 24 hours.

your heart present under the *Walī's* soul. His soul is bright as the sun and generating the light of the sun, or rains drops or a cool morning breeze slowly entering your heart. Your soul accumulates the spiritual essence from the *Walī's* soul just as an empty cup collects water under a dripping tap. When you become locked in this mode, remain seated, motionless and silent.

In the elementary stages of a beginner, silence will generate a great deal of interference from the *Shaytān*. To combat this, one must switch the heart to the *Shaghal* of **Allāh Allāh**. After a short period, one's condition will be reformed to the state mentioned in *Barzakh-e-Shaykh*. If the *Walī* is *Sahib-e-Nisbah* (perfect and perfected) then his *Faid* will inculcate in one's heart the sweetness and eagerness of **Allāh's** *Dhikr*. The heart will become full of spiritual tranquillity and love. If one has met the *Walī* in one's lifetime then concentration should be linked to his physical presence. *Inshā-Allāh!* You will enjoy and reap great benefits from this procedure. This is the correct and prescribed method of achieving *Faid* from the grave of the *Awliya*. The best time to do this is between *'Asr* and *Maghrib* or else between *Fajr* and *Ishraq*. If these times are not possible, then at whatever time which suits you.

THIRTY-SIXTH NŪR

Apply the same method mentioned in the thirty-fifth *Nūr* when finding out the condition of an ordinary deceased person. After offering *Fateha*, sit silently concentrating on the soul of the deceased. After some time, if one's heart experiences joy and tranquillity or any similar signs then regard the deceased as comfortable and forgiven. On the contrary, if sadness, fear or uncertainty is experienced, the deceased is in pain and punishment. Make *Du'a* for the comfort and forgiveness of the deceased. This will be the initial stages and experiences of a beginner. As one masters this technique, one will be able to determine the type of punishment and the reason for it. Whatever has been mentioned above can be achieved in a matter of a day. This totally depends on the state of purification of one's heart.

One's soul receives this information from two places. The first is the special domain of *Barzakh*, which is the original abode, and station of the soul. But, the ordinary man cannot contemplate this domain. Only the high-ranking *Aqtāb* are qualified to have access to this area. The other source is *'Ālam-e-Mi'thāl* (عالم مثال) which has already been mentioned earlier on in this book. Here the *'Azāb* and *Thawāb* of the original *Barzakh* are seen in a shadow form which the souls intercept and contemplate. The station of the first region is close to the *'Aqal* (brain) and the second, a little lesser because the Masters of the first region are the *Fard-e-Kāmil*¹⁹.

If one contemplates any punishment being inflicted on a *Muslim* deceased, then do not expose this to the people. Yes, if punishment is given to an impostor, heretic or person with corrupt beliefs, then surely expose it so that it may be a lesson for the *Muslim* not to join the company of such people.

THIRTY-SEVENTH NŪR

When the *Sālik* engages in devotion of *Azkār*, *Ash'ghāl* and *Wazā'if*, he will experience different feelings and see different colours of light. Below is listed a brief guideline for the *Sālik*.

1. The *Nūr* of the heart is yellowish like the moon.
2. The *Nūr* of the *Ruh* is brilliant like the sun and lightens the heart. The heart generates *Nūr* from the Soul as the moon generates light from the sun.
3. The *Nūr* that appears from the direction of *Qibla* is the *Nūr* of the sacred soul of our Master Sayyidunā Rasūlullāh ﷺ. This guides the devotee.
4. The *Nūr* that appears from the right shoulder is the *Nūr* of the Angel recording good deeds.

¹⁹ Senior *Awliya*.

5. The *Nūr* that appears from the left shoulder is that of the Angel recording bad deeds.
6. The *Nūr* that appears about a metre in front, towards the right side. This is the *Nūr* of the devotee's *Murshid*. This *Nūr* guides one through the valleys of *Sulūk*.
7. The *Nūr* that appears a metre towards the left side is that of the evil of *Shaytān* which tries to mislead the devotee. One can easily recognize this light. Its appearance creates discomfort, fear and depression in the heart and one hates this.
8. Another *Nūr* appears between the chest and navel. This is in a form of smoke and fire. This is Satanic interference and deception of the cursed Devil.
9. There is another *Nūr* that has no specific direction of appearance. In fact, it encompasses all directions and creates happiness and spiritual joy so much so that the devotee loses his physical senses. The devotee goes into a mode of excessive eagerness and Divine joy. There is no specific direction of this *Nūr* and its glow appears from all directions equally. This is the Divine *Nūr* of *Allāh* ﷻ. The Supreme. This *Nūr* is called *Nūr-e-Aḥadī*. This *Nūr* is the most beloved and ultimate goal of the devotee. *Nūr-e-Aḥadī* manifests before all the above-mentioned *Nūrs*. This is similar to the flashes of lightning in the skies. Sometimes it flashes and sometimes it does not. Another example of *Nūr-e-Aḥadī* (نوراحدی) is like a lamp or candle or the twinkling of stars in the skies.

In the initial stages of *'Ālam-e-Mithāl* (عالممثال) the devotee (سالک) sees with the manifestation of the *Nūr* of his *Tahārah*, *Wuḍū*, *Ghusal* etc. or his *'Ibadah*, Fasting and devotion. Alternately, the *Sālik* uses the *Nūr* of the Angels of *Mala'il-A'ḥla* (upper heavens). These are the glows that manifest in the paths of the *Qādiriyyah Mujāhidahh*. The rest are exposed to the *Sālik* as he

progresses in the path. Understand and remember the *Nūrs* properly so that the Cursed *Shaytān* may not mislead you.

THIRTY-EIGHTH NŪR

Sometimes in *Sima* (سماع) the listener goes into a state of pure joy (*Wajd*). These states vary according to the spiritual conditions of an individual. Sometimes the listener cries or laughs or says, "Ah" or sometimes he remains silent. *Wajd* is the undisturbed expressions of happiness or sadness of the heart. *Tawājud* (تواجد) is when one engages in acts that may lead to true *Wajd*. This is also permissible as long as the intention is sincere because all actions depend on one's intentions (انمااعمالبنيات).

It is compulsory for a *Sālik* to honour and respect the illustrious *Sūfis* when they experience this state of happiness. This is so because this *Tajalli* (Glow) is not that of the *Sālik*, but of the Master of his *Silsila*. There is no harm if one imitates the elders in this state. If one's state is sincere but he does not respect and honour the Masters, then one will be stripped of this Divinely Blessed privilege. This results in spiritual loss. However, respect is of paramount importance even though the *Wajd* may not be true. Only *Allāh*, the Almighty ﷻ, is aware of the conditions of the heart. One must not judge another's *Wajd*, or condemn it. Suspicion and mistrust are *Harām* and even more severe in the Laws of *Tarīqah*. Always exercise good opinion of a *Muslim*.

THIRTY-NINTH NŪR

The Cursed *Shaytān* lays his throne on water and sits on it. His entire group assemble around him to report their activities. One says, "I convinced so many to steal." Another says, "I lured so many to commit adultery." The other says, "I enticed one to kill", etc. Each one reports his success. The *Shaytān* listens to all without comment. Then, one says, "I distracted a student of 'Ilm-e-Dīn from reading his *Sabaq* and made a certain Muslim couple quarrel." On hearing this, the *Shaytān* jumped off his throne, embraced him

and honoured him a seat beside him. The other *Shaytāns* protest because they too had laboured very hard to mislead others. "What was so special in his work, that you give him so much honour?" they asked the big *Shaytān*. He answers, "His one act is greater than a thousand of your acts. You have no idea of its greatness! Come, I will prove it to you."

He takes his army to an ignorant worshipper who is engaged in worship in his room. He disguised himself as an Angel and said to the worshipper: "I am the Angel *Jibra'il* and *Allāh* ﷻ sent me to you with a message. *Allāh* ﷻ says that he has accepted your worship". He was overjoyed and was ready to leave. The *Shaytān* blindfolded him, held his hand and left him in a filthy toilet and then disappeared.

Then *Iblīs* took his students to the door of an 'Ālim (learned scholar). He knocked at the door and it was opened. He greeted the 'Ālim and said to him: "Sir, Almighty *Allāh* ﷻ has accepted your great service and sacrifice for the Dīn. You have imparted the knowledge correctly to numerous students. *Allāh* ﷻ summons you to His Divine Presence so that He may honour you with the garb of excellence." The 'Ālim grabbed a weapon and attacked the *Shaytān* and said, "O Deceiver! Do you not know that there is no *Me'rāj* after Sayyidunā Rasūlullāh ﷺ and the Angel *Jibra'il* ﷺ cannot come down to earth with such invitation. It seems that you are *Iblīs* and he read:

20 ﴿لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ﴾

The *Shaytān* turned to his family and said, "Did you see the difference between an 'Ālim and an ignorant?"

He then spoke about the quarrelling between the husband and wife. He said, "Firstly, the wisdom in this is that mankind is the off-spring of Nabī Ādam ﷺ.

²⁰ ﴿لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ﴾ Reported by *Sahīh al-Bukhārī*, Hadith no. 6237 on the authority of Sayyiduna Abu-Mūsā al-Ash'arī.

When our enemy will quarrel they will stay apart and as a result they will not produce any children. This will destroy their coming generations. Secondly, we will fan the fire of lust and sexual desires together because of their hatred and dispute. Therefore, they will have to do something to quench their desire and lust. Hence, they will turn to adultery (*Zina*). This will result in illegitimate offspring. Their estate will be distributed to non-deserving people. One of the main factors that invite the Mercy of *Allāh* ﷻ is love and harmony between couples. Surely, when this does not exist, then the doors of Mercy and *Rahmah* will close and therefore, their share of *Barakah* will end. There is much hidden wisdom in the disagreement of couples which you cannot understand." This was the explanation given to the students by *Shaytān*.

I (Sayyid Abu al-Husain Ahmad Nūrī) have narrated this incident because these are the two major problems faced by the Muslim Ummah today. Firstly, the majority are not interested in pursuing the Islamic knowledge, and secondly, dispute between a husband and his wife is a common problem in most homes. The end results are most evident. I urge my Muslim brethren to turn to the Pleasure of *Allāh* ﷻ and not that of the Cursed *Shaytān*. Those who become toys of *Shaytān* look like humans but act like animals. May the Merciful Lord ﷻ Guide us.

FOURTIETH NŪR

Always be in *Wudu* when visiting the *Mazār* of Prophets, the Saints, the pious and the 'Ulama. Approach them with *Adab* and conduct yourself humbly as you did or would have done if they were alive. Read the *Fateha* and beg *Allāh* ﷻ through their *Wasīla* (intercession) for pardon for sins and spiritual success.

FORTY-FIRST NŪR

I can remember that in the beginning of Muharram 1280 Hijri a *Durwesh* from Kanpur had completed the *Sayr-Ilallāh* (Journey to the Lord of Power) under the supervision of our Master, Ghawth al-Waqt Sayyid Sha

Āle'Rasūl Ahmadi ؑ (d.1262/1879). He was overcome by deep spiritual joy. Sometimes he cried and sometimes he laughed. At all times, the face of his *Murshid* remained in front of him.

There was another *Kāmil Durwesh*, Sayyid 'Alī Sha Qādiri Fathepuri ؑ, who was a descendant of the Grand Master, Shaykh Jamāl al-Awliya ؑ (d.1040/1638)²¹. He was also undergoing the paths of *Sulūk* under the able supervision of our Master. He had tremendous love and honour for the Master. Therefore, he was rated as one of the *Kamileen* (Perfect) of his time.

It is imperative on the *Awliya* to hide their state and *Karamat*. On the contrary, it is compulsory on Prophets to expose theirs. There are times when the *Awliya* are exempted from this rule. By virtue of this, the former *Walī* who completed his *Sayr-Ilallāh* in 1280 *Hijri* once had a dialogue with me. It was not appropriate for me to mention this while he was alive. Now that he has departed from this mundane world, I will mention it for the benefit of the travellers on this path. He completed the *Sayr-Ilallāh* (Journey to the Lord of Power) and began the ultimate *Sayr-Fillāh* (Journey in the Lord of Power). I inquired from him about his experiences when he completed the *Sayr-Ilallāh*.
(Nūri the author, and Sālik the traveller)

- Nūri: "What did you experience when you completed this journey?"
- Sālik: "How can I explain this complex experience to you!"
- Nūri: "Explain it to me with examples".
- Sālik: "I cannot find any examples to explain it to you".
- Nūri: "Explain it to me in whatever little way you can."
- Sālik: "My condition is similar to someone who has taken away ones' vital senses, disconnect them from the brain and they cannot be registered or understood by one's memory. One cannot remember it even though one tries very hard to recall it. Similarly, I have lost

²¹ Sayyiduna al-Shaykh Jamāl al-Awliya ؑ is the 29th Master of the Golden *Qādiriyyah* Chain of *Mashā'ikh* of the author.

memory of everything in this universe, including myself. All I see everywhere is nothing but *Nūr*. Everything seems to be drowned in this *Nūr* so much so that not a single item is found saved on the slate of my memory. This is not a state similar to a dream. After a dream, the vision of the happening disappears but it is stored in the memory. One can recall it when desired. This is not so in my situation. All I have in my memory is nothing but the Sovereign and Majestic *Allāh* ؑ. There is absolutely nothing in existence besides Him. His Love has engulfed my heart as food for the hungry, water for the thirsty and the Beloved for the Lover. So much so that one cannot exist without the desired. Such is my condition now. Therefore, sometimes I laugh and sometimes I cry. I am overpowered by an amazing happiness that only my heart can understand. Every moment, anxiety and eagerness increases in my heart as the thirsty searches for water which he cannot find or finds it and has yet not sipped it. Can one explain the condition of thirst when one finds water? Nothing is more beloved or attractive to the thirsty man than water.

- "Another example is of a Lover who suddenly finds his Beloved accidentally. Can one explain the feeling of the lover when he sets his eyes on the beloved after a long separation and that too, suddenly or accidentally? These are feelings that cannot be explained by words. However, I am soaked in an amazing state of wonder and astonishment. What must I do or what can I do besides sacrificing myself totally to the Divine Being, the Mighty Lord ؑ? I am like a madman saturated and drowned in Divine Love. I cannot explain to you my condition as this state is not something that can be put into words".

This *Walī* began his *Sayr Ilallāh* in the beginning of *Muharram* 1264 *Hijri* and completed it in the beginning of *Muharram* 1280. It took him 16 years under the supervision of the illustrious Master to complete this spiritual journey. He then remained engrossed in *Sayr-Fillāh* for the rest of his life. He passed away in *Muharram* 1306 *Hijri*. *Allāh* ؑ Alone knows the extent of his travels in *Sayr-Fillāh*. May *Allāh* ؑ sanctify his soul and bless him with higher stations of excellence. *Āmīn!*

He was indeed a very privileged and beloved *Murīd* of the Master and showed great love and affection for me. He always discussed his experiences whenever we met. I have exposed a little of his spiritual condition and excellence after his demise. He would not have allowed me to mention or expose a single word had he been physically alive today. The beauty and magnificence of a garden only manifests when the seeds germinate to bloom.

FORTY-SECOND NŪR

I can clearly recall the time when I began my *Riyazat* in *Sulūk*. My *Murshid* warned me not to reveal my experiences of *Ash'ghāl* to anyone other than himself. If I did, then its secrets and wonders will be destroyed. I can also remember that day when I was engaged in the *Sha'ghāl* of *Ism-e-Zāt* and I experienced a deep state of happiness. I could not remember anything. This state lasted from after *Fajr* till *Zohr*. I informed my Master about this. He said, "This state is called *Haymān* (حیمن) and is excellent in *Sulūk*."

One day, I experienced satanic interferences (*Waswasa*) and I could not remember the details. I also reported this to my *Murshid al-Kāmil*. He replied, "This was the interference of *Shaytān* called *Walhān* (ولھان). *Alhamdulillah!* You are now under Divine Protection and safe from him. Never mention this to anyone. If you do, then you will invite the Cursed *Shaytān* to interfere with you again." I kept this a secret and by the Grace of *Allāh* ﷻ I have never experienced this again. It is certainly the Mercy of *Allāh* ﷻ and *Barakah* and guidance of my Master that removed all doubts and suspicions from my heart.

FORTY-THIRD NŪR

There are 12 *Uqbāt* (difficulties) in the path of *Sulūk*. These are obstacles that hinder the *Sālik* on this delicate path. They are as follows:

- 1) *Uqba-e-Shirk wa Kufr* (عقبا شریک و کفر) - One can never obtain the wealth of *Ma'rifah* in the state of *Kufr* and *Shirk*. Each and every

individual has the cure for this sickness in one's own hand, that is, to accept *Islām* and to reject *Shirk*.

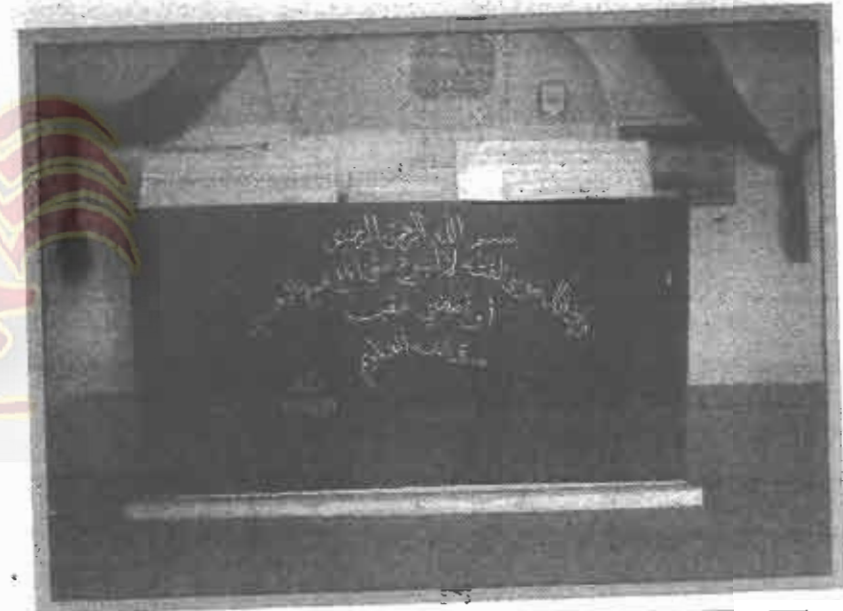
- 2) *'Uqba-e-Masiyat* (عقبا معصیت) - This is the sickness of sins. *Sulūk* cannot be perfected if one does not abstain from sins and become absolutely obedient to the Divine code of ethics. The cure for this is sincere *Tawbah*.
- 3) *'Uqba-e-Adm-e-Bay'at* (عقبا عدم بیعت) - This is the sickness of not having a *Murshid al-Kāmil*. *Sulūk* cannot be undertaken without the guidance of a Spiritual Master nor can one achieve the wealth of *Irfān* without it. The cure is in becoming the *Murīd* of a Perfect Master.
- 4) *'Uqba-e-Walīdāin* (عقبا والدین) - The service to one's parents can obstruct one in *Mujāhidah* and *Sulūk*. This service to parents consumes a great deal of time, and therefore the *Sālik* is left with little and sometimes no time for devotion. The cure for this is to keep one's parents happy and secretly engage in *Mujāhidah* whenever possible.
- 5) *'Uqba-e-'Adm-e-Itimnān-e-Ma'ishat* (عقبا عدم اطمینان معیشت) - This is the obstacle of worrying about one's livelihood. How can one's heart concentrate with these worries? Bread and other food are essential for existence. Lots of time is required to earn this and the *Sālik* finds very little time for devotion. Worries of livelihood certainly affect the concentration of the heart. The cure for this is to first learn some sort of profession to fulfil the necessities of life or else adopt any other method to earn a *Halāl* livelihood. By this way, one is saved from worries and hindrances in the path of *Sulūk*.
- 6) *'Uqba-e-Muhabbat-e-Duniya* (عقبا محبت دنیا) - This is the sickness for the love of wealth and family. Man is so involved in the welfare of his family that he has no time to do anything else. The solution to this problem is not to earn too much popularity and wealth in this

world. Instead, be content with little for you and the family. Programme yourself properly to look after the family so that your external body looks after them and the heart remains engaged in worship and Divinely ordained services.

- 7) 'Uqba-e-Shah'wat (عقباء شهوت) - This is the dangers of lust. In youth, this is like an erupting volcano. Once one is caught in this, nothing else is dearer and appealing to one. The cure for this sickness is *Nikah*. If this is not possible than continuous fasting with little eating greatly assists.
- 8) 'Uqba-e-Mujahidāt-e-Be-Qā'idah (عقباء مجاهدات بی قاعده) - This obstacle refers to the incorrect sequence in the performance of *Mujāhidah*. Due to ignorance or other factors, one changes the initial *Mujāhidah* to a later period and the later to the initial, or read the morning *Du'ās* at night or *visa versa*. None of the *Mujāhidahs* are beneficial or fruitful if they are performed without the permission and guidance of one's *Murshid*. The solution to this problem is to strictly follow the instructions of the Master. The *Murīd* is not to perform any act on his personal accord. The Masters of *Tarīqah* are aware of the conditions of the *Murīd* and always prescribe methods and *'Mujāhidah* accordingly. They will certainly not advice otherwise.
- 9) 'Uqba-e-Ruju'-e-Khalq (عقباء رجوع خلق) - This is a serious obstacle. The public generally loves to crowd and sit in the company of *Sāliks* who engage in devotion and *Mujāhidah*. Their presence wastes a lot of valuable time of the *Sālik*. The *Sālik* sits in their company and destroys himself. The cure for this obstacle is to always ponder deeply of his condition when no one visits him. People are now attracted to his devotion and *'Ibadah*. Hence, it is compulsory for him to increase his *'Ibadah* and not pay attention to the flocking of the people.



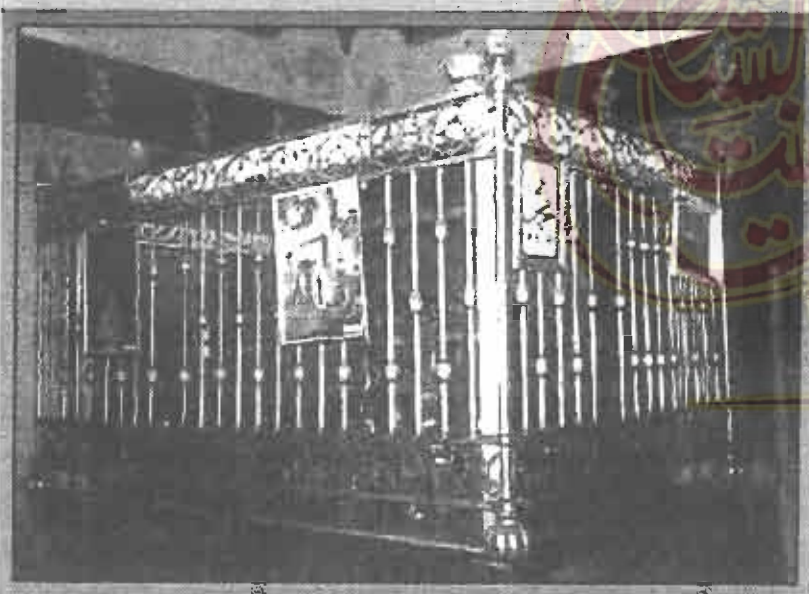
Mazar al-Sharif of Sayyiduna Manthar al-Hallaj
Baghdad, Iraq



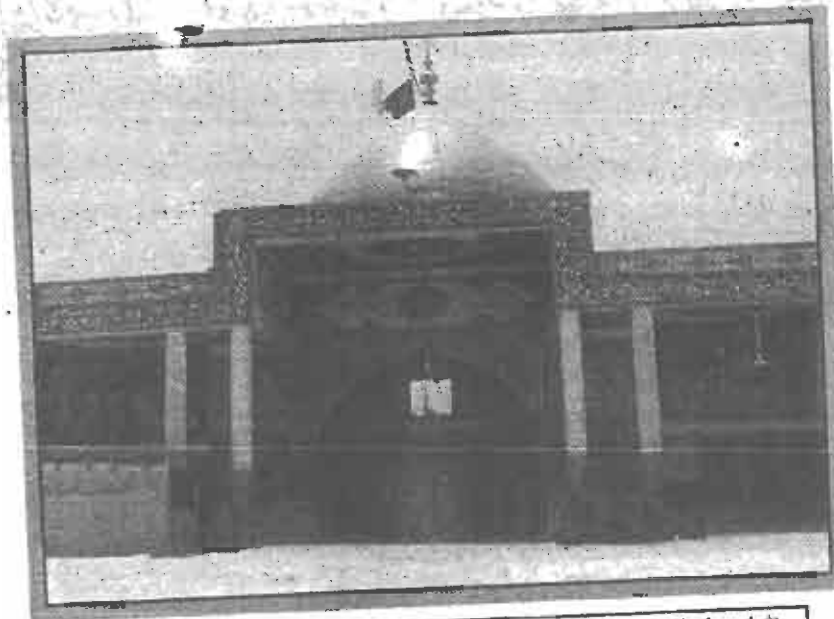
Mazar al-Sharif of Sayyiduna Nabr Yasha bin Noon
Baghdad, Iraq



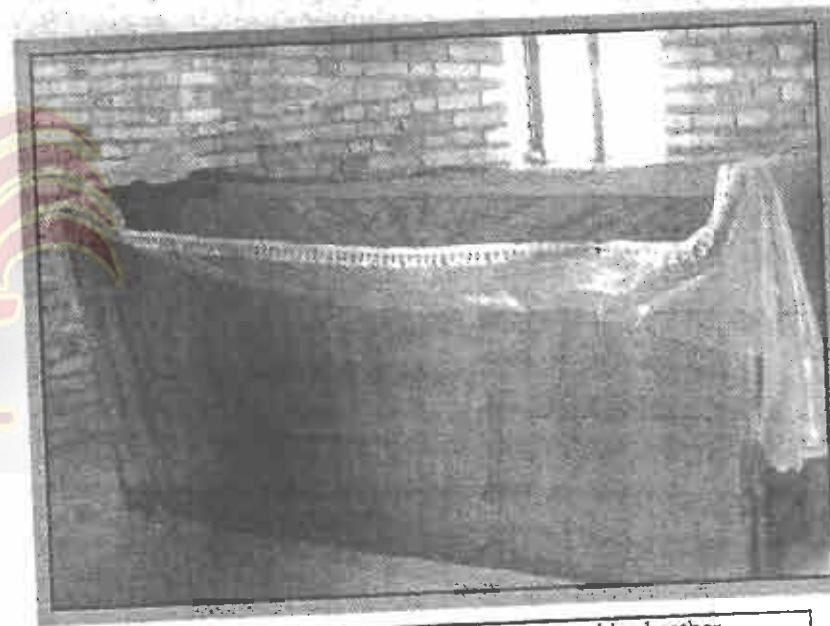
**Mazār al-Sharif of
Moulana Khalid Naqshabandi Zul-Janahain**



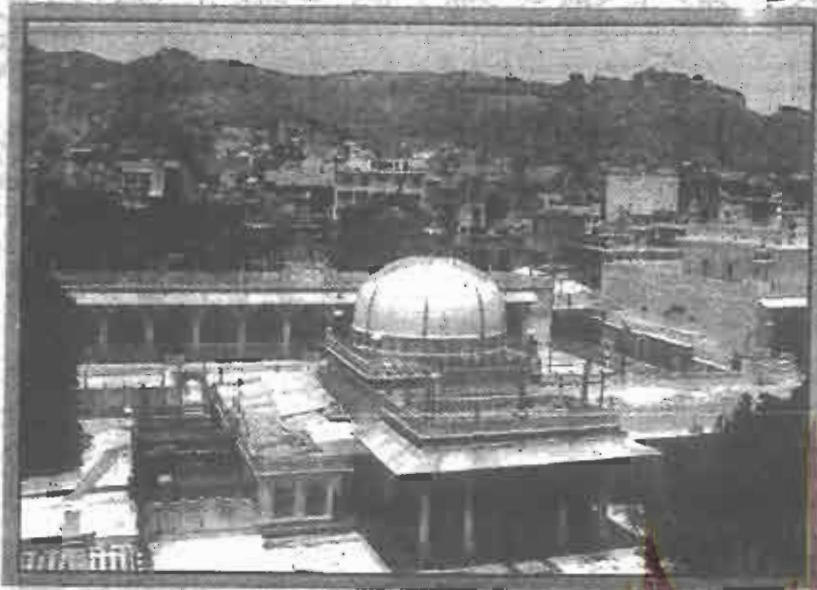
Mazār al-Sharif of Imam Busairi



**Mazār al-Sharif of Sayyiduna Hadrat Haani bin Urwa Shaheed
who fought in defense of Imam Husain in Karbala
Karbala Iraq**



**Imam Sayyid Abdul-Hameed Alusi elder brother
of Imam Mehmud Alusi and also a great Mufasssir
Baghdad Iraq**



Mazār al-Sharīf of Khawaja-e-Khawajigān Sayyid Hasan Mo'nuddīn
Chishtī Gharb Nawāz • Ajmer, India



Mazār al-Sharīf of Sayyiduna Shaykh Abu-Bakr Shiblī
Baghdad, Iraq

- 10) 'Uqba-e-Khud' bīni Wa Ghorūr wa Tukakkhur (عقباء خودبینی و غرور و تکبر) -

This is the sickness of pride that may develop due to one's 'Ibadah. The cure for this sickness is to always revert to one's originality. One was nothing but a handful of dust and a drop of impure water. One's origin was nothing and now, one sits on a high position due to 'Ibadah and dedication. Therefore, it is best to increase one's *Mujāhidah* and 'Ibadah to thank the Merciful *Allāh* ﷻ for His Bounties. Never show pride because you will lose the friendship of the Merciful *Allāh* ﷻ. One will perish in this state.

- 11) 'Uqba-e-Kashf-Karāmat (عقباء کشف و کرامت) - When a *Sālik* is elevated

to the highest of *Maqām-e-Malakūt*, *Kashf* and *Karāmat* are exposed to him (spiritual secrets). When this happens the weak *Sālik* thinks that he is now perfect and has reached his goal. Due to this, he stops all *Mujāhidah*. He does not realize that the destination is still far away. Let alone *Wilāyah* (Sainthood), he has not even reached its doorstep. The remedy for this is to imagine that these experiences are temporary and are phases of *Malakūt*. The domain of *Malakūt* is not the final destination, and thus, one must not be like a child who is attracted to places of amusement. Concentration must be focused on reaching the Divine Presence of Almighty *Allāh* ﷻ.

- 12) 'Uqba-e-Iblīs La'tīn (عقباء ابلیس لعین) - This is the main obstacle, the most dangerous and root of all obstacles. In a split moment, it can drag a *Sālik* from excellence to the deep dangers of Hell. It changes closeness into distance. May the Merciful *Allāh* ﷻ keep us under His Divine Protection and save us from this dangerous destruction. The only solution and remedy to safeguard one from this obstacle is to turn to one's Spiritual Masters for help and seek the Divine and powerful assistance and guidance of Almighty *Allāh* ﷻ.

FORTY-FOURTH NŪR

After engaging in extensive *Mujāhidah* and *'Ibadah* if one does not find a change similar to that of the illustrious *Mashā'ikh*, then one becomes sad. One's *'Ibadah* and *Mujāhidah* depends on the favours and the Will of *Allāh* and not on privileges. If one's heart is brightened through *Dhikr*, then one is certainly privileged and blessed. Whatever is not exposed to him in this world, will be exposed to him after his death. *Dhikr* and *'Ibadah* should not be done for status, but solely for the Pleasure of *Allāh*. One must be constant in *'Ibadah* and link the heart with the Divine Love of *Allāh*. Never be negligent of the remembrance of *Allāh*. It is His remembrance that leads one to His Divine Presence.

FORTY-FIFTH NŪR

Question: What is that *Salāh* and *Tilāwat* which encompasses *Dhikr* and *Sha'ghal* and continuously cleanses and prepares the heart for Divine Love?

Answer: It is that *Salāh* and *Tilāwat* performed with an alert and conscious heart (حضور قلب). There is no need for *Dhikr* and *Sha'ghal* if both these (*Salāh* and *'Ibadah*) are performed with a conscious heart. *Salāh* and *Tilāwat* will suffice to lead one to the Divine Presence if performed with *Hudūr-e-Qalb*²². *'Ibadah*, *Mujāhidah*, *Dhikr* and *Sha'ghal* too are fruitless without *Hudūr-e-Qalb*. One cannot achieve anything from devotion without *Hudūr-e-Qalb*. It is a fundamental pre-requisite for spiritual upliftment in the path of *Sulūk*.

FORTY-SIXTH NŪR

Beware that there are some parts of the human body which are the fixed locations and proper places for the reception of certain *Haqqā'iq* (Truth), *Daqā'iq* (Subtlety) and *Sarā'ir* (Secrets). A *Sālik* must always observe these

²² An alert and conscious heart.

locations when engaging in *Dhikr* and strike the *Darb*. The *Darb* depends on its correct locations to manifest its proper effect.

They are as follows:

- ❖ *Qalb-e-Sanubari* (قلب صوبری) - This is a piece of meat situated on the left side of the chest (heart). It is the original vehicle of the *Ruh* and is regarded as the centre of spiritual elegance (طائف غیبی).
- ❖ *Qalb-e-Mudawwari* (قلب مدوری) - This is the brain which is situated in the skull.
- ❖ *Qalb-e-Nilo-fari* (قلب نیلوفر) - This is the navel and the starting point of most types of *Dhikr*. The *Dhikr* begins from the left side of the navel and raised to the brain, then lowered to the heart. The striking of the heart in this procedure unfolds the secrets and realities of the *Nasūt*, *Malakūt*, *Jabarūt*, and *Lahūt*. This is the main aim and object of the *Sālik*.

FORTY-SEVENTH NŪR

There are predominantly three types of devotions in *Sulūk*:

- 1) *Dhikr* (ذکر) - This devotion is a verbal and performed by the tongue.
- 2) *Sha'ghal* (شغل) - This is a silent devotion performed by the heart.
- 3) *Murāqiba* (مراقبه) - This is a devotion of meditation to visualize a thing and lock it in one's thoughts.

FORTY-EIGHTH NŪR

There are certain rules that must be observed by a *Sālik*:

- 1) As far as possible, seek only *Allāh* ﷻ from *Allāh* ﷻ. I am surprised at those who seek anything other than *Allāh* ﷻ from *Allāh* ﷻ when they belong to *Allāh* ﷻ. When *Allāh* ﷻ is achieved then obviously the entire creation is achieved. Therefore, it is said:

کرمیف باشد از غیر او نماند

It is indeed absurd to seek from Allāh ﷻ anything besides Allāh ﷻ.

It is further said:

مَنْ لَهُ الْمَوْلَى فَلَهُ الْكُلُّ

One who has achieved Allāh ﷻ, has achieved everything.

- 2) Always speak with *Adab*²³ (respect) and never utter vulgar words. *Imān* is respect for *Allāh* ﷻ and all His beloved servants.
- 3) Control your *Nafs*²⁴ from revealing the Secrets exposed to you by *Allāh* ﷻ. These secrets are blessings (*Ne'mah*) entrusted to a servant in the Divine Presence due to a servant's sincere devotions. Hide these secrets from the world as if you are totally ignorant of them.
- 4) One must recognize the Divine Presence and Being of Almighty *Allāh* ﷻ with one's external and internal senses. Likewise regard Sayyidunā Rasūlullāh ﷺ present too, because *Allāh* ﷻ has blessed him with this dignity. This protects one from

²³ Right Behavior. Sometimes they intend by this the behavior proper to the Sacred Law, sometimes the behaviour proper to service, and sometimes the behaviour proper to the Real. The behavior proper to the Sacred Law is to remain within its forms. The behaviour proper to service is to pass away from seeing it, together with the greatest strivings in it. The behaviour proper to the Real is to know what is yours and what is His. The possessor of *adab* is one of the People of Vitality, the willing workers (*Ahl al-nishāt*).

²⁴ Ego. Those qualities of the servant that are notorious (*Ma'lum*).

disobedience to both *Allāh* ﷻ and His *Rasūl* ﷺ. Regard your *Shaykh* as a guide towards *Allāh* ﷻ and the deputy of Sayyidunā Rasūlullāh ﷺ. Also regard the *Shaykh* as always watchful over you. This will protect the *Murīd* from disobeying the commands of the *Shaykh*. Such discipline generates *Haya* (modesty), which is indeed a great virtue.

- 5) Regard the obedience and following of Sayyidunā Rasūlullāh ﷺ as paramount importance in all forms of *'Ibadah*. Always use him as a guiding beacon in all matters.
- 6) Great respect and honour is to be shown at all times to a *Sayyid*²⁵, *Mashā'ikh-e-Awliya* and illustrious '*Ulama-e-Ahle Sunnah*. Since the righteous '*Ulama* are the successors of Sayyidunā Rasūlullāh ﷺ, they are to be respected. Never, at any time should disrespect be shown towards them.
- 7) Your *Murshid* is to be rated as the highest-ranking *Shaykh* of his time. No other *Shaykh*, irrespective of how great he may be, is to be held in higher esteem than one's own *Shaykh*. The command of the *Shaykh* is to be rated as the command of the Holy Prophet ﷺ in the sense of *Tablīgh*. None of the commands of the *Murshid* are to be disobeyed or regarded as insignificant. The Master is the representative of the Holy Prophet ﷺ and the Holy Prophet ﷺ is the representative of *Allāh*, the Almighty ﷻ. Their status is to be observed always as commanded by the *Sharī'ah*.
- 8) A true *Murīd* must not give any access of himself over to any other *Shaykh* besides his own. His submission to his Master is similar to the corpse in the hands of its bather.

²⁵ Descendants of the Beloved *Nabī* ﷺ

﴿يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ﴾

The (Divine) Hands of Allāh ﷻ are on their (Mashā'ikh's) hands.²⁶

9) The *Murīd* must not perform any physical or spiritual devotion without the consent of the *Murshid*. Only act according to the instruction of the Master and nothing more. The Master is always aware of the condition of the *Murīd*, and he will therefore, protect him from satanic interferences. It is also the duty of the Master to expel all evil thoughts from the heart of the *Murīd*. A *Murīd* must always have trust that the Divine Powers of Almighty Allāh ﷻ are entrusted in the hands of the *Murshid*.

10) At times in *Mujāhidah*²⁷, the heart of the *Sālik* is filled with Divine Love that creates a remarkable feeling. When this happens, never forget the honour and high status of one's Masters and never claim similarity to them in any way whatsoever. It is best to regard oneself as a very inferior creation lesser than that of an animal. Always remember that all human excellence is bestowed by the Mercy of Allāh ﷻ. No human can achieve this by himself. Though our Supreme Master, the noblest of Creation, Sayyidunā Muḥammad ﷺ was addressed by Allāh ﷻ with unique and exclusive titles as:

﴿لَوْلَاكَ لَمَّا خَلَقْتُ الدُّنْيَا﴾

²⁶ *Al-Qur'ān al-Karīm*, Sura Al-Fāt'hā, Verse no.10. The HANDS of Allāh ﷻ here does not refer to physical hands. Allāh ﷻ is pure from any physical form whatsoever. Allāh's ﷻ Hands refer to His Divine *Qudrat* and Power. The word "*Yad*" is a metaphor. For detail explanation, refer to authentic books of *Tafsīr*, viz: *Baydāwī*, *Jalālayn*, *Tafsīr al-Kabīr* etc

²⁷ Spiritual Struggle. To encourage the ego against bodily lusts and to oppose desire in every state.

O my beloved! If it were not for you, I would not have created the world.²⁸

But, yet, he humbled himself in the Divine Court of Allāh ﷻ by saying:

﴿اللَّهُمَّ أَحْيِنَا مِسْكِينًا وَامِتْنَا مِسْكِينًا وَاحْشُرْنَا فِي رُؤْمَةِ الْمَسَاكِينِ﴾

O Allāh! Keep me alive poor and give me death in the state of poverty and raise me amongst the poor.²⁹

11) Evaluate yourself by observing absolute humility. Abstain from pride and always surrender to the Sublime Lord ﷻ. Pride is a deception of the *Nafs* that destroys the heart and soul.

12) Physically one lives with creation, but spiritually one is required to distance oneself from them and focus oneself in the direction of Allāh ﷻ.

13) Distance yourself from creation and seclude yourself from yourself, meaning, stay far from creation and remove the ego from yourself in a manner that the ten senses (5 external and 5 internal) may peacefully bond. This state produces tranquillity and removes distress and confusion. This is an excellent method of attaining the Divine Presence (*Qurb*)³⁰ and Union³¹ with the Real Absolute ﷻ.

14) As far as possible, reduce your eating, sleeping and speech. This has great benefits in *Sulūk*. The preceding illustrious *Mashā'ikh* abstained from food and water for long periods and hence,

²⁸ Famous *Ḥadīth al-Qudsī*. Cited in *Madārij al-Nubuwwah* of Shaykh-e-Muḥaqqiq Imām 'Abd al-Haqq Muḥaddith Dehlawī ﷻ and numerous other books of *Seerah*.

²⁹ Refer *Mishkāt al-Masābeḥ*, *Al-Mawāhib al-Ladunniyah*, *Sharḥa Zarqānī*, *Al-Kalām al-Awḍāḥ*, etc. and other books of *Sayr* and *Ikhlāq*. Numerous books record this *Ḥadīth Sharīf*.

³⁰ Nearness. The consummation of obedience. *Qurb* may be applied to the reality of the "two bow-lengths' distance." [that the Prophet ﷺ was from his Lord (see *Al-Najm*, 53.9)]

³¹ The word "Union" has been explained earlier in the book.

developed spiritual powers and Saintly qualities. It was the power of these Saintly qualities that they could comfortably survive without eating food at all. Occasionally, they did eat some bits and pieces in obedience to the *Sunnah* in order to confirm their dependence as humble servants of *Allāh*.

The above are 14 Ethics briefly mentioned. They are sufficient for a *Salik*. Always obey the Master so that one may achieve one's goal. Amongst them, the most important for a *Salik* is to have sincere love for the *Murshid* and sitting in his company. His company is most excellent and beneficial for a *Salik* as it removes thousands of obstacles and difficulties in a single second.

FORTY-NINTH NŪR

There are three stages of *Fana*³². One cannot be successful in *Sulūk* if all three are not accomplished. They are as follows:

- 1) *Fana fish-Shaykh*: This is the first stage. This is perfected when the *Murīd* becomes extinct in the *Tasawwur* (contemplation) of the *Murshid*, so much so that every movement or act of the *Murīd* becomes a manifestation of the movements of the *Murshid*. The *Murshid* also controls all movements of the *Murīd*. At this stage the *Murīd* becomes extinct and merges into the existence of the Master. This merger is not imaginary, but a reality.
- 2) *Fana fir-Rasūl*: This is the second stage which commences after the perfection of the first. Similar rules as in *Fana-Fish-Shaykh* are applied in this *Fana*. The merger of *Murīd* and *Murshid* becomes extinct in the Beloved *Habīb*. Here too, the *Murīd* is not to even imagine his existence; otherwise he will by no means be perfected

³² Passing away. The servant's seeing [his] defectiveness through *Allāh*'s Being set over it. Compare Ustāz Qushayrī's *Risālah*: "The disappearance of blameworthy characteristics."

in *Fana-Fir-Rasūl*. One *Fana* leads to the other. The *Murīd* is *Fana* in the *Zaat* of his Master and the Master is *Fana* in the *Zaat* of Sayyidunā Rasūlullāh. If this procedure is accomplished, then only will one achieve *Fana-Fir-Rasūl*.

- 3) *Fana fi-Allāh*: This is the third stage. When this stage is perfected, one enters the domain of *Baqā*³³. This is when a drop of non-existence enters the Ocean of Divine Existence and becomes part of the tranquil Ocean of Eternity. When the great Master, Shaykh Qāsim Junaid al-Baghdadī (d.297/910) achieved this *Fana*, he said: "I have been talking with *Allāh* for 40 years and people thought that I was talking to them." There are numerous other incidents and comments which involve the great 'Arif³⁴ of the same nature. However, when the *Salik* reaches this stage, he becomes *Muwah'id-Biz-Zaūr*³⁵. At this unique stage, *Shirk* becomes non-existent.

FIFTIETH NŪR

The hearts of the 'Arif³⁴ are like the *Masājid*. The great Mystic, Mawlana Jalāl al-Dīn Rūmī (d.672/1273) states in his famous *Mathnawī al-Sharīf*:

ابنای تعظیم مسجدی کند و جناس اهل دل جدی کند
مجدگانند و اولیاست مجدگان اینست این جام خدایست

- ◆ The unwary man takes great precautions to honour the *Musjid* but shows disrespect to the *Awliya*.
- ◆ Although the hearts of the *Awliya* are *Masājid* and

³³ Abiding. The servant's seeing *Allāh* established in everything.

³⁴ The plural 'Arif meaning - The Aware one, realization. Whomever the Lord causes to witness his own self, so that the states are manifested to him. *Ma'rifa*, realization, is his condition.

³⁵ A Monotheist who is extinct in the Divine Being of the Eternal Lord *الله ولا سواه*

also places of prostration, here too are found special glows and the Divine Presence of Allāh ﷻ.

FIFTY-FIRST NŪR

My *Murshid al-Kāmil*, Sayyid Sha Āle' Rasūl Ahmadi al-Husaini ﷻ would punctually read the following *Wazā'if* on Thursday nights and Fridays according to the instruction in the *Hadith al-Sharīf*. They were as follows:

- Thursday night and Friday during the day, he recited *Sura Khāf* once on each day.
- Thursday night before going to sleep, he recited the following *Suras*: all the *Suras* beginning with *Sabbāḥa* and *Yusabihu*, (سُبْحَات) namely, *Suras Hadeed, Hashr, Sāffāt, Jum'ah, Taghābun* and *A'la*. He included with these, *Suras Alif Lām Meem Sajda, Mulk, Bani Isrā'īl* and *Zumur*. He also read the prescribed *Awrād-e-Mathū'ra* of *Hisne-Hasin*, the sixth *Manzil* (sector) of Tuesday. He gave special attention to the recitation of سبحان الله وبحمده.
- He recited *Sura Alif Lām Meem Sajda* in the first *Rak'āt* and *Sura Dahar* in the second *Rak'āt* in the *Fajr* of Friday. In *Witr* of *Esha* he normally recited daily, *Sura A'la* in the first, *Sura Kafirūn* in the second and *Sura Ikhlās* in the third *Rak'ats*. These are all *Sunnahs* methods prescribed by the *Hadith al-Sharīf*. He also performed two *Rak'ats Nafil* after the *Witr* and recited *Sura Izā-Zulzilatil-Ard* in the first *Rak'at* and *Sura Kafirūn* in the second *Rak'at*.
- When he intended to sleep, he normally recited *Sura Fateḥa* and *Sura Ikhlās*, then blew on himself, and without talking to anyone, went to sleep. He then got up at the time of *Tahajjud*. This was his daily routine throughout his blessed life.

FIFTY-SECOND NŪR

It was the 17th night of *Rabbi-ul-Awwal Sharīf* 1267 *Hijri*. We had just completed the *Fateḥa* for the Grand Master, Ghawth al-Waqt Sayyid Abul-Faḍl Shams al-Dīn Āle-Ahmad Husaini al-Qādiri ﷻ (1235/1820). I was only 12 years old and my *Murshid al-Kāmil*, Sayyid Sha Āle' Rasūl Ahmadi ﷻ, summoned me. He held my hand, took me to the *Sajjada* (Master's Seat) and ordered me to sit cross-legged on it. He also sat in front of me in the *Qa'da* posture and gave me a gift of one *Rupee* and said, "Congratulations to you."

I was still a youth and did not understand the wisdom of all this. I tied the one *Rupee*³⁶ to my waist and went to sleep near my foster-mother in the large veranda. When I got up it was time for the *Fajr Salāh*. I could not find my money, it had disappeared. After *Fajr Salāh*, I reported this to my grandmother. She ordered my foster-mother to look for the money. Though a through search was done, but yet it was never found.

However, twenty years later, my Master summoned me in privacy again and said: "After my death, if my family and friends request you to succeed me, do not turn them down. Accept the seat whole-heartedly and do not reject it or be difficult." He constantly repeated this advice. Consequently, it happened as he had predicted. It was only now that I fully understood and realised the concept of the gift and the reason of its disappearance. It meant that when I ascend onto the spiritual seat of the Masters as the Successor, I would receive a lot of wealth of this *Duniyah* as gifts. All this will disappear as fast as they come, even though I secure them around my waist. The wealth of this world is dirt, and never try to hoard them. They are the dirt of the *Duniyah* and must be returned to the *Duniyah*.

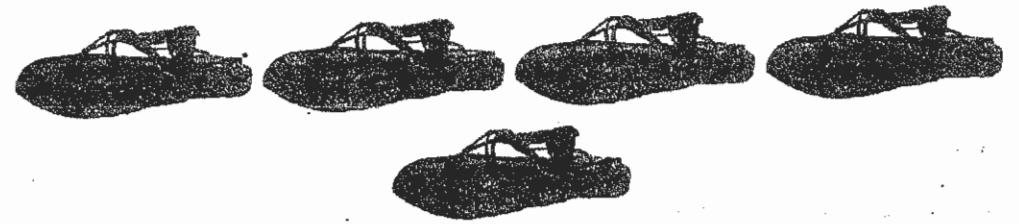
By the Divine Grace of Allāh ﷻ and blessings of my *Mashā'ikh*, lots of wealth came to me but I neither made place for it in my heart nor kept it at home. I spent it on the *Murīdīn* and destitute. May the Merciful Allāh ﷻ always protect

³⁶ Currency of India.

and shower His Infinite Mercies on us in both the worlds. May *Allāh* ﷻ not
make us dependent on anyone other than on Himself ﷻ. *Āmīn*



Image of original *Nu'tain Sharif*
preserved in the Topkapı Museum



FIFTH LUSTRE

CONCERNING SOME RULES OF THE SHARÍ'AH

FIFTH LUSTRE

CONCERNING SOME RULES OF THE SHARĪ‘AH

FIRST NŪR

Do not trust the report of the moon sightings of a single person only, even though he be an ‘*Ādil*¹. The *Sharī‘ah* does not accept the evidence of less than two *Ādils*. It is not permissible for a *Qāḍī* (Jurist) to base his judgement on the virtue of a *Walī-Allāh* in matters concerning *Muslims* even though the heart trusts that his evidence is correct.

I would like to mention an incident here. Once Sayyidunā ‘Uthmān al-Ghani ☺ sent a request to *Amīr al-Mo‘minīn*, Sayyidunā Abu-Bakr al-Siddiqe ☺ on behalf of Ḥakam bin ‘Āas to allow his return to *Madina al-Munawwarah*. He was in exile and Sayyidunā ‘Uthmān ☺ had personally sort forgiveness on his behalf from Sayyidunā Rasūlullāh ☺. The Holy Prophet ☺ pardoned him. *Amīr al-Mo‘minīn* ☺ replied, “I have full trust in your truth but I am bound by the demands of the *Sharī‘ah* for a second witness.” Sayyidunā ‘Uthmān ☺ heard this ruling and observed silence.

After the death of Sayyidunā Abu-Bakr ☺, Sayyidunā ‘Umar al-Farouq ☺ was elected as *Amīr al-Mo‘minīn*. Again Sayyidunā ‘Uthmān ☺ sent the same request to the newly elected *Amīr* and received the same reply. Here too he bent his head in submission.

When Sayyidunā ‘Uthmān ☺ was elected *Khalīfah*, he called Ḥakam Bin ‘Āas from exile and granted him permission to live in *Madina al-Munawwarah*. This was because he himself had sought pardon from Sayyidunā Rasūlullāh ☺ on behalf of Ḥakam. Therefore, he had *l’lm al-Yaqīn*² and this does not require

¹ Just and Trustworthy person.

² First-hand knowledge. Certain knowledge. That which is given proof.



any evidence. Learn from this incident that a hint is adequate for the understanding mind.

SECOND NÚR

Do not greet a *Fasiq-e-Mo'lin*³ first and avoid his company. Break all ties with him even though he is your relative. This is the command of the *Sharī'ah*. It is amazing that all *Muslim* declare the following in their daily *Witr Salāh* of 'Esha but yet do the opposite:

﴿وَتَحْلَمُ وَتَتْرَكُ مَنْ يَفْجُرُكَ﴾

And I abandon and break ties with all those who are disobedient to you⁴.

But, one still does not fulfil one's promise. Does one regard it easy to daily speak lies to the Powerful Lord ﷻ? And that too, 'in *Salāh*'. Beloved Brother! Be sincere, and be saved from lies or else you will perish in the dungeons of destruction. Others lie to their neighbours and friends, but you lie to your Creator ﷻ! This is indeed a serious crime. Is it shocking how much hypocrisy is found in one's words and actions! One should conduct one's work according to one's capacity. Advise the transgressors⁵ if you have the authority and power to do so. Furthermore, if your authority allows you, then reprimand them for their actions. If this is not possible, then break off all ties with them. This is the lowest degree of *Imān*. This is commanded in the *Ḥadīth Sharīf* as follows:

³ An open transgressor of Divine Law. One who commits sins publically.

⁴ This is a portion of *Du'ā-e-Qunūt* (also called *Du'ā-e-Māthūra*) which is read daily in the *Witr Salāh* of 'Esha. The full *Du'ā* is as follows:

اللَّهُمَّ إِنَّا نَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُشْكِرُكَ وَلَا نَكْذُرُكَ وَنُحْلِلُكَ وَنُكْرِمُكَ اللَّهُمَّ إِنَّا كَعَبْدُكَ وَلَكَ هَمْنٌ وَنَسْجُدُ وَإِلَيْكَ
نَسْعَى وَنَحْيِدُ وَنُجِوُ رَحْمَتَكَ وَنُحْشِي عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَافِرِ مُلْحِقٌ

⁵ *Fāsiql*/فاسق.

﴿مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ يَدِهِ . فَإِنْ لَمْ يَسْتَطِعْ فليُسَاهِ . فَإِنْ لَمْ يَسْتَطِعْ فليُقَلِّهِ . وَذَلِكَ أَضْعَفُ

الإيمان

When you see any wrong amongst you, change it physically, if you cannot then rectify it verbally. If this is not possible then dislike it in your heart and this is the weakest state of Imān.⁶

THIRD NÚR

Cleanse the mouth and nose thoroughly in *Wudu* and make *Miswāk* five times a day. This cleanses the mouth of bad odour, which is disliked by Angels, and thus, they keep a distance away from you.

FOURTH NÚR

Always greet the occupants of a home and seek their permission before entering it. Before entering your own home, give some indication to alert the family of your arrival, like making *Salām* loudly or knocking on the door. There is great wisdom in this practice. One is not aware of the condition of the residents. Some may be bathing, eating, dressing or in worship. There may be some foreign women-folk not in *Pardah* (cover). Therefore, it is important to signal one's arrival to alert the household. The Holy *Qur'ān* states:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا

ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾

O Believers! Do not enter the homes of others without permission and greet its dwellers, this is very wise indeed for you if you pay heed.⁷

⁶ Cited in *Sahih Muslim*, Vol. 2, p.19, narrated on the authority of *Amir al-Mo'minin* Sayyiduna Abu-Bakr al-Siddique ra.

⁷ *Al-Qur'ān al-Karīm*, Sura Al-Nūr, Verse no.27

FIFTH NÚR

It is disrespectful to address one's, mother, father, teacher or *Murshid* by their names. It is also not customary in our culture for the wife to call the husband by his name and *visa versa*. One must not neglect these customs. They may seem primitive but are indeed based on *Islamic Moral Values*.

SIXTH NÚR

Do not make vulgar or baseless jokes, especially jokes which involves lies, insults, or are harmful to others. Also abstain from jokes on the *Dīn*. There is no harm to make jokes amongst friends and family to create love and harmony as long as they are not contradictory to the *Dīn*. Do not make joking a habit. Excessive joking destroys one's honour and integrity and, at times, darkens the heart. The *Hadith Sharīf* commands:

﴿لَا تَكْثُرُ الضَّحْكَ فَإِنَّ كَثْرَةَ الضَّحْكَ تُمِيتُ الْقَلْبَ﴾

Do not Laugh excessively for verily excessive laughter kills (destroys) the heart.

SEVENTH NÚR

Always remembers that there are three ways of responding to humour or being jovial:

1. **Tabas'sum** (تَبَسُّم) - This is a smile. One does not hear any sound of laughter nor do the people who are present hear anything. This happens by a slight movement of the lips which exposes the front teeth.
2. **Daḥak** (ضَحْك) - The sound of this laugh is only heard by the one who laughs. None of those present can hear its sound.
3. **Qah'qaha** (قَهَقَة) - This is a loud laugh that is audible to everyone present in a limited radius who can clearly hear.

So, *Tabas'sum* is permissible. In fact, it is a *Summah*. *Dahak* is undesirable and *Qahqaha* is forbidden. Excessive laughter kills (blackens) the heart as narrated in the *Hudith Sharif*:

﴿فَإِنَّ الضَّحِكَ يُمِيتُ الْقَلْبَ﴾

*Verily laughter kills (blackens) the heart.*⁸

EIGHTH NÚR

Always recite whatever part of the Holy *Qur'ān* one has memorised. If one forgets this, then one will be raised blind on the Day of *Qiyāmah*. Negligence of the Holy *Qur'ān* is a serious sin.

NINTH NÚR

There are two types of *Sajda* (Prostration). One is the *Sajda* of 'Ibadah, and the other is *Sajda-e-Tahiyyāh*:

- 1) *Sajda-e-'Ibādah* (سجده عبادہ): This *Sajda* is performed for worshipping and it is performed solely for *Allāh* ﷻ. It is regarded as a fundamental act of worship. This *Sajda* is totally forbidden for any creation. It is for the One and only Creator, that is, Almighty *Allāh* ﷻ.
- 2) *Sajda-e-Ta'zeem or Tahayyat* (سجده تعظیم یا تحیت): This *Sajda* is performed without the intention of worship, but as display of reverence to anyone other than *Allāh* ﷻ. This similar the *Sajda* performed by parents and brothers to Sayyidunā Nabī Yusuf ؑ and

⁸ Cited in *Tahzīb al-Kamāl*, Vol. 17, p.97, narrated by Sayyiduna Abu-Hurayra ra. The complete *Hadith Sharīf* reads as follows:

عن أبي هريرة قال: قال رسول الله: «يا أيها هريرة، كن ورعاً تكن أعبد الناس، وكن قتيلاً تكن أشكر الناس، وأحب للناس ما أجمعين لنفسك لئلا تكن مسلماً، وأخبرين جوار من جاورك بمؤمناً، وأقل الصلح فإن الصلح يميت القلب».

the Angels to Sayyidunā Nabī Ādam ﷺ. However, this *Sajda* is *Harām* in our *Sharī'ah* and Sayyidunā Rasūlullāh ﷺ totally forbids it for his *Ummah*.

Similarly, the *Tawāf* of any object or person other than the Holy *Kā'bah* is also *Harām*. But sometimes a person goes into a state of *Wajd*⁹ - ecstasy and loses self-consciousness and performs a *Sajda-e-Ta'zeem* or makes a *Tawāf*. In these circumstances, one is exempt and will not be accountable. Such a person is regarded as insane and an insane person is exempted from the accountability by the *Sharī'ah*. A King does not demand taxes from a subject whose wealth and property is devastated by uncontrollable circumstances.

TENTH NŪR

Recite the Holy *Qur'ān* softly in a gathering especially when listeners are not paying attention or are unaware of the *Qur'ānic* injunction:

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

And when the *Qur'ān* is recited listen to it in the hope that you will achieve salvation.¹⁰

Avoid reciting the Holy *Qur'ān* in the presence of those who are in a daze or not interested or engaged in worldly talk. Both the reader and non-listener will be sinners in such cases. It is permissible to recite the Holy *Qur'ān* loudly when teaching children, adults and *Huṣṣāz* memorising the *Qur'ān*. Always be very cautious when reciting the *Qur'ān* and abstain from the company of unwary and worldly inclined persons as ordered in the *Qur'ān*:

﴿وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ﴾

الْغَافِلُونَ

Many are the Jinns and men We have made for Hell: they have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle, in fact misguided worse: for they are heedless (of warning).¹¹

It is recommended to sit in privacy with *Wuḍu* and recite the Holy *Qur'ān* observing its etiquettes and conditions.

ELEVENTH NŪR

Do not praise the *Mushriks*, *Kāfirs* and *Fāsiq-e-Mo'lins*¹² or similar males and females as done by the ignorant ones when listening to *Sima*. They praise the display and audition of the prostitutes and *Fāsiq* artists. Some ignorant praise absurd and immoral acts by invoking the Pure and Majestic Names of *Allāh* ﷻ, i.e. by saying *Subhān-Allāh*, etc. This could lead one to *Kufr*. One must make *Towbah* and abstain from such absurdity and evil. In some cases, one can also lose one's *Imān*. Such fools must be reprimanded so that they realise their faults and become ashamed of their un-Islāmic acts. We must bring this error to their notice. If this is not possible then at least feel bad about it as this is the weakest form of *Imān*. If the least is not done, then *Allāh* ﷻ forbid! One will be rated an accessory to this evil and be raised amongst them on the Day of Reckoning. May the Merciful Lord ﷻ protect us from this evil. *Āmīn*.

⁹ Ecstasy. States hidden from the heart that suddenly confronts its perception.

¹⁰ *Al-Qur'ān al-Karīm*, Sura Al-A'rāf, Verse no.204.

¹¹ *Al-Qur'ān al-Karīm*, Sura Al-A'rāf, Verse no.179.

¹² An open transgressor of Divine Law. One who commits sins publically.

TWELFTH NŪR

It is a serious crime to hide one's family lineage (*Nasab*) and falsely adopt and introduce oneself with another *Nasab*, e.g. a non-Sayyid pretends to be a Sayyid, etc.. The *Hadith Sharif* has warned us explicitly about the consequences of doing this:

﴿وَمَنْ ادَّعَىٰ إِلَىٰ غَيْرِ أَبِيهِ، أَوْ اتَّمَىٰ إِلَىٰ غَيْرِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ،

لَا يَقْبَلُ اللَّهُ مِنْهُ، يَوْمَ الْقِيَامَةِ، صَرْفًا وَلَا عَدْلًا﴾

*One who abandons his biological father and adopts another father, or one who unjustly inherits others wealth, on him is the curses of Allāh ﷻ, His Angels and all mankind. Allāh ﷻ will not accept on the Day of Qiyāmah his Farḍ nor his Nafil.*¹³

A second *Hadith Sharif* states:

﴿فَالْجَنَّةُ عَلَيْهِ حَرَامٌ﴾

*Jannah is Harām on him.*¹⁴

A third *Hadith Sharif* states:

﴿فَعَلَيْهِ لَعْنَةُ اللَّهِ الرَّابِعَةَ إِلَىٰ يَوْمِ الْقِيَامَةِ﴾

*On him are continuous curses of Allāh ﷻ till Qiyāmah.*¹⁵

¹³ *Sahih Muslim*, Vol. 10, p.122, *Hadith* no.3749, narrated by Sayyidunā 'Alī ibn Abī-Tālib ﷺ.

¹⁴ *Sahih al-Bukhārī*, *Hadith* no.6618, narrated by Sayyidunā Sa'ād ﷺ. The complete *Hadith* reads: ﴿مَنْ ادَّعَىٰ إِلَىٰ غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ فَالْجَنَّةُ عَلَيْهِ حَرَامٌ﴾

¹⁵ *Musnad Imām Ahmad* ﷺ, *Hadith* no.21919, narrated by Sayyidunā Sharḥabīl bin Muslim al-Kholānī ﷺ. The complete *Hadith* reads: ﴿مَنْ ادَّعَىٰ إِلَىٰ غَيْرِ أَبِيهِ أَوْ اتَّمَىٰ إِلَىٰ غَيْرِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ الرَّابِعَةَ إِلَىٰ يَوْمِ الْقِيَامَةِ﴾

A fourth *Hadith Sharif* states:

﴿فَلَنْ يَرِيحَ رَائِحَةُ الْجَنَّةِ﴾

*The fragrance of Jannah will be Harām on him.*¹⁶

Translator's note:-

Nowadays there are many bogus Sayyids who have absolute no link whatsoever to the noble ancestry of Sayyidunā Rasūlullah ﷺ but pretend to be Sayyids for public respect. These fakes fail to realise that a seat of fire awaits them in the dungeons of Hell. The evil of such people must be exposed to the public. Here I will like to note a very important dialogue between the great *Muhaddith*, Sha 'Abd al-'Azīz *Muhaddith Dehlawī* ﷺ (d.1239/1824) and a noble, *Haḍrat Sayyid Ishāq Ḥasan Sha'rār Mahrerwī* ﷺ. The *Muhaddith* was questioned about *Hasab* and *Nasab* and this is what he replied:

Question: What is the meaning of *Hasab* and *Nasab*, and *Sharāfat* and *Najābat*?

Answer: *Hasab* is that family integrity and honour that has manifested for 7 generations respectfully, e.g. a person whose seven generations were kings or high ranking officials of kingdoms, or whose 7 generations were *Masha'ikh*, *Awliya* and *Ulema*.

Nasab is the family excellence that has never changed for generations, e.g. descendents of Sayyidunā Imām Ḥasan ﷺ or Imām Ḥusain ﷺ, a Sayyid, a Hashmite, a Quraish, Ibrāhimi, or Farūqi etc.

Some people have *Hasab* but no *Nasab* e.g. *Taymūriya* or Mogul (king and kingdoms), Rajppot families, physicians, descendents of Imām *Abu Ḥanīfa* ﷺ,

¹⁶ *Musnad Imām Ahmad* ﷺ, *Hadith* no.6815, narrated by Sayyidunā 'Abdullāh ibn 'Umar ﷺ.

The complete *Hadith* reads: ﴿مَنْ ادَّعَىٰ إِلَىٰ غَيْرِ أَبِيهِ، فَلَنْ يَرِيحَ رَائِحَةُ الْجَنَّةِ، وَرَبِّهَا يَوْجِدُ مِنْ سِيرَةِ سَبْعِينَ عَامًا﴾

etc. Some people have *Nasab* but no *Hasab*, a *Sayyid* whose four generations before him had no *Masha'ikh*, *Ulema* or King etc. Generally *Sharāfat* and *Najābat* (Nobility and Integrity) refers to the prestige or status of *Nasab*.

N.B.: Hadrat Sayyid Ishāq Hasan Sha'rar Mahrerwi ۞ recorded the above dialogue on Sunday 24th Shawwal-al-Muharram 1304 coinciding with 17th July 1887.¹⁷

THIRTEENTH NŪR

Do not sit alone with a foreign woman¹⁸ because the Cursed *Shaytān* is your enemy and strives to harm you. There are great chances that he may mislead and subject you to a major sin. One day, the Cursed *Shaytān* requested Sayyidunā Mūsā ۞ to seek pardon on his behalf from *Allāh* ۞. The Noble Prophet ۞ did so and *Allāh* ۞ replied: "Tell the cursed and disobedient to first make *Sajda* to the grave of Nabī Ādam ۞." Sayyidunā Mūsā ۞ relayed the message to *Shaytān*, who exercised his normal arrogance and pride and replied: "I refused to make *Sajda* to Ādam so how can I make *Sajda* to his grave? O Mūsā; though I am deprived and unlucky, but I owe you a favour because you pleaded on my behalf to *Allāh* ۞. I will repay your favour by informing you of three secrets moments when I am always present to incite man. You may inform your *Ummah* about it. They are:

¹⁷ Refer to *Quranic and Spiritual Solutions of day-to-day Problems* by Sayyid Ale Rasūl Hasnain Mīa al-Husaini Barkātī Marehrawi, p.22

¹⁸ A foreign woman in *Islām* is called a *Ghair-Mehram*. She is a lady who a male can marry. A *Mehram* is a woman who a male can not marry. There are three types of *Mehram*:

1. *Mehram-Nasabi* (عَورَمِ نَسَبِي): This is the genealogical *Mehram*, e.g. father, brothers, grandfather, maternal and paternal uncles, sons and nephews etc.
2. *Mehram-Radā'i* (عَورَمِ رَضَائِي): The relation due to suckling in infancy from a women (breast-fed) other than one's own mother.
3. *Mehram-Sehri* (عَورَمِ صَهْرِي): This is due to marriage, e.g. father-in-law and son-in-Law

- (1) When a foreign man and woman are alone.
- (2) When man becomes furious with anger, and
- (3) When a Muslim proceeds to *Jihad* with the *Kāfir*.

- ✓ In the first instance, my grip on both women and men is very strong. The chances for them to break free are very slim. There are very rare cases that are saved from committing *Zina* (adultery). I generally lure them to commit *Zina* or at least set the ball rolling for the future to commit it.
- ✓ Secondly, the brain ceases to operate justly at the time of anger. I take advantage of the situation and break ties between the husband and wife, father and son etc. At times, I coax them to physical abuse.
- ✓ Thirdly, when a Muslim sets out to *Jihad* with the *Kāfir*, I constantly remind him of his wife, children, family and wealth. I lure him in such a manner that he becomes restless and returns home."

FOURTEENTH NŪR

To call a Muslim a *Kāfir* is worse than killing him. Sayyidunā Rasūlullah ۞ states:

﴿الْأَبَاءُ بِهِ أَحَدُهُمَا﴾

Kufr will certainly be pasted on either one of them.

If someone condemns another of *Kufr* and it turned out to be incorrect, then the accuser will himself become a *Kāfir*. This is a very delicate issue and until the *Kufr* of anyone does not be clear as the midday sun, one is to abstain from such serious accusations. Similarly, it is a major sin to call another Muslim "cursed" (لعين). May the Merciful Lord ۞ grāny us refuge us under His Divine Protection.

Āmīn.

FIFTEENTH NŪR

Before marrying a second wife while the first is still in your *Nikah*, understand all rules and regulation of the *Sharī'ah* regarding their fundamental rights. If you have two wives, always exercise justice between them. If you cannot do so, then abstain from marrying the second. This is a clear order of Almighty *Allāh* ﷻ.

SIXTEENTH NŪR

Never regard anything as *Halāl* if *Allāh* ﷻ had made it *Harām*. Non-compliance of this law can lead to *Kufr*. It is certainly clear *Kufr* to regard anything as *Halāl* which is clearly declared *Harām* by the *Sharī'ah*. It is a major offence to commit a sin knowing that it is *Harām*. But on the contrary, it is indeed an even more severe crime to commit a sin regarding it as *Halāl* while the *Sharī'ah* has declared it *Harām*. This would lead to *Kufr*.

SEVENTEENTH NŪR

It is a sin of the heart to hide the truth. False testimony is the sister of *Kufr* and idol worship. Almighty *Allāh* ﷻ states in the Holy *Qur'an*:

﴿وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ رِءَاثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾

*Do not hide evidence; for whoever hides it, his heart is contaminated with sin. And Allah knows all that you do.*¹⁹

It is further ordered:

﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ﴾ حُتَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ

يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ﴾

But shun the abomination of idols, and shun the word that is false,

¹⁹ *Al-Qur'an al-Karīm*, Sura Baqarah, Verse no.283.

*Being true in faith to Allāh, and never assigning partners to Him: if anyone assigns partners to Allah, he is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped (like a bird on its prey) and thrown him into a far-distant place.*²⁰

EIGHTEENTH NŪR

According to the *Sharī'ah*, it is *Wājib* to give evidence in the presence of a pious Muslim *Qādi* (Judge). The *Qādi* has to be an honourable and virtuous person to qualify as the Judge in a *Sharī'ah* Court. The *Qādi* must possess the following qualities:

1. He must be a Muslim,
2. He must be just,
3. He must be non-biased,
4. He must have a good conduct, and
5. Possess sound knowledge of the *Sharī'ah*.

Testimony of a case will not be considered valid if these conditions are not met.

N.B.: The situation and procedure of today's Courts of Law are very obvious. The lawyers speak lies and try to convict the innocent and *visa versa*. These Courts are predominantly based on falsehood. May *Allāh* ﷻ protect us from such courts and testimonies²¹.

NINETEENTH NŪR

The *Sharī'ah* exempts the minor and insane from prosecution. But if they commit a crime due to the negligence or permission of their guardians, then the guardians will be responsible for their crimes. For example, if the guardian or parent of a minor does not stop the child from drinking liquor, or taking drugs, or turns a blind eye, or influences the child to any forbidden act, then the sin will be on the guardian or parent and not on the child. Therefore, it is imperative to understand this rule and act accordingly because numerous

²⁰ *Al-Qur'an al-Karīm*, Sura Al-Hajj, Verse no. 30-31.

²¹ One may consult *Fatawa Raḍawiyya* and *Bahār-e-Sharī'at* for details on this subject.

crimes and other immoral acts are due to this ignorance. Unfortunately, this practice is common in many *Muslim* homes throughout the world.

When a child commits an unlawful act, the parents usually say, "He or she is only a child, there is no harm if a child does these things." Sometimes the guardian or parent proudly assists the child to *sin*, by making them sing and dance in functions. One does not realise that one is laying the foundation for future sins. The guardian and parent are fully responsible for the child's sins and actions. It is correct that there is no sin for the child, but who gave the guardian the authority for such unlawful acts? They will certainly be responsible for it!

TWENTIETH NŪR

It is a *Fard* duty of the parent to care and provide for a child until he or she reaches the age of puberty (maturity). After the child reaches maturity, all care thereafter of the parent will be an act of virtue and favour on the *Awlād* (offspring).

TWENTY-FIRST NŪR

It is a command of the *Sharī'ah* for women to cover themselves from head to toe. There are two types of covers (*Hijāb*):

- ❖ *Hijāb* (حجاب): This is when a woman always remains in her home and abstains from leaving her home and exposing herself in anyway to a *Ghair-Mehram* (foreigner).
- ❖ *Satr* (ستر): This means to cover the entire body with a non-see-through garb excluding the face and palms. No hair or any part or shape of her body should be exposed or seen through her clothing.

The first state of *Hijāb* was compulsory on the household of Sayyidunā Rasūlullāh (Ahle' Baith al-Athār) and it is recommended for all the *Muslim* females.

The second state of *Satr* is compulsory on all *Muslim* females. Due to the *Fitna* and immorality at the present time, the illustrious 'Ulama have compelled the *Hijāb* on all adult *Muslim* females. It is a virtuous practice of our neighbouring states and villages where the respectable families forbid their womenfolk from leaving the home without *Hijāb*. Though the law is very explicit about this, fashion has destroyed *Islāmic* dressing and *Pardah* system so badly that families have lost their social moral values. Today, women do not make *Pardah* from their cousins and brothers-in-law. They are all *Ghair-Mehram* (foreigners) and *Pardah* is *Fard* upon them. Leave alone *Hijāb*, today's women do not even observe *Satr* from foreign men. In fact, they approach them without covering their head, neck, chest, and backs and the rest of the clothes are so thin that the body is visible. Womenfolk who are poor, simple, conscious and illiterate live a more respectable and virtuous life than the women from wealthy homes. The poor are more conscious and fearful of Allāh ﷻ than the wealthy and learned. Their dressing is more respectable than the so-called progressive ones.

The modesty and *Haya* of pious women is like a heart in the chest or soul of the body, which are totally concealed. When they leave their homes, their bodies are covered with *Hijāb*, their hands are in gloves and their feet are draped in socks. No one can determine the figure or colour of their body or hair. Their good deeds are for Allāh ﷻ and Allāh ﷻ Alone will surely reward them accordingly. We seek pardon and virtue from the Merciful Lord ﷻ.

TWENTY-SECOND NŪR

A foreign man must not hear the voice of foreign women. The voice and body are both to be hidden. These days, women fearlessly speak to *Ghair-Mehram*. If the husband is spoken to, the wife answers. Women are also not allowed to appear without *Hijāb* in front of a blind man. Just as it is *Harām* for men to look at foreign women, similarly it is *Harām* for women to look at foreign men. The Law of *Sharī'ah* applies equally to both the sexes: The same applies to the voice. Women are not allowed to openly appear in front of and speak to a blind foreign man and *visa versa*.

TWENTY-THIRD NŪR

As it is *Fard* for women to observe *Hijāb* in the presence of men, likewise women must observe *Hijāb* from *Kāfir* and *Mushrik* women. This rule is clearly recorded in *Durr-e-Mukhtar* and other authentic *Kitābs* of *Fiqah*. She must also abstain from the company of immoral, disobedient and worldly-inclined women, e.g. film stars, models, prostitutes, singers and dancers and all immoral females. Company and vision has a great impact on the heart. The vice, corruption and immorality of the company of evil women will certainly have an impact on the heart of pious women. Therefore, the Divine Law has forbidden the *Muslim* women to have friendship or closeness with evil women. It is also *Fard* for women to hide their torso and parts upto the knee from their *Mehrams*. It is also not forbidden for her to be without a scarf or head-cover in front of her *Mehram*. It is the nature of *Haya* and modesty to cover the head in the presence of the *Meh'ram*. Some women expose their breasts and chest in front of the *Mehram*. This is a bad practice. The women of *Hindustan* have a very good habit of covering their breasts. How nice would it also be if they cover their abdomen and backs?

Today's women generally have no fear of *Allāh* ﷻ. They observe un-Islāmic cultural traditions but discard the *Fard* and neglect it. Remember that a *Mehram* is he who women cannot marry under any circumstances. There are three types of *Mehram*:

1. *Mehram-Nasabi* (محرم نسبی): This is the genealogical *Mehram*, e.g. father, brothers, grandfather, maternal and paternal uncles, sons and nephews etc.
2. *Mehram-Radā'ee* (محرم رضائی): The relation due to suckling from one woman (breast-feeding).
3. *Mehram-Sehri* (محرم صہری): This is due to marriage, e.g. father-in-law and son-in-law.

Hijāb from *Mehram-Nasabi* is forbidden because it breaks blood relation. The illustrious 'Ulama of Islām have these days ordered young women to observe *Hijāb* from *Mehram-Radā'ee* and *Sehri*. There is great wisdom and harmony in this order. The condition and morality of today is clearly visible. The 'Ulama have issued this verdict to safeguard the integrity of the *Muslim* women. However, the *Muslim* women must never go without *Hijāb* in front of a *Ghair-Mehram*. This is lethal poison.

TWENTY-FOURTH NŪR

The *Pir-o-Murshid* of women also falls in the same category of a *Ghair-Mehram*. *Hijāb* is *Fard* on women in her *Shaykh*'s presence. Although the *Murshid* is in the place of her father, but this does not exempt him from the rule of *Sharī'ah*. As long as the *Murshid* falls in the category of *Ghair-Mehram*, *Hijāb* will be *Fard* on the *Murīdah* (female *Murīd*). It is an understood fact that the father (*Murshid*) cares and nurtures the soul of the daughter (*Murīdah*). This does not mean that the *Murshid* is equivalent to the father in all aspects of the Sacred Law.

Nowadays, let alone female *Murīds* not observing *Hijāb* in front of their *Murshid*, they also shake hands, kiss hands, and sometimes even embrace the *Murshid*. This is totally *Harām* and a violation of the *Sharī'ah*. Any act that conflicts with the sacred *Sharī'ah*, no matter who does it, is totally forbidden. No *Pir* or *Murshid* or *Shaykh* or 'Alim is exempt from the Laws of *Allāh* ﷻ and His *Rasūl* ﷺ. A true, sincere and virtuous *Shaykh* will never discard or challenge any Law of the *Sharī'ah* because he knows that all excellence and perfection depends on total obedience to the *Sharī'ah*. I advice all *Murīds* and *Mashā'ikh* to abstain from this shameful and *Harām* practice. Similarly, *Hijāb* is also *Fard* in the presence of the *Ustāz* (teacher) of external sciences (علم الظاهر).

TWENTY-FIFTH NŪR

It has become very famous that:

﴿لَا نِكَاحَ بَيْنَ الْعِيدَيْنِ﴾

There is no Nikah between two Eids.

This refers to *Eid* and *Jum'ah*, that is, if *Eid al-Fitr* or *Eid al-Adha* falls on a Friday, then the *Nikah* is to be performed after the *Jum'ah Salāh*. This is so because there is little time between *Eid Salāh* and *Jum'ah* to comfortably perform *Nikah*. There is no objection from the point of *Shari'ah* if one can comfortably perform the *Nikah* between *Eid* and *Jum'ah Salāh*.

TWENTY-SIXTH NŪR

When composing poetry, the poet has to consider status. In poetry, do not allow disrespect when composing verses concerning the status of Angels, Prophets and *Awliya*. When describing beauty and wisdom, do not desecrate the beauty of Sayyidunā Yusuf ؑ and the wisdom of Sayyidunā Luqmān ؑ. When praising the sword "*Zulfiqār*", do not say that it cut off the wings of Sayyidunā Jibra'īl ؑ or while praising medicine, do not insult the status of Sayyidunā 'Isā ؑ. One's poetry must not have verses of such expression.

Likewise, great precaution must be taken when composing *Hamd*²² and *Nā'at*²³ or *Manqabat*²⁴. The *Hamd* is not to reach the status of *Nā'at* nor is the *Nā'at* to reach the stage of *Hamd*. Do not attribute the exclusive Divine Qualities of *Allāh* ؑ for His creation. Do not address the Noble *Sahaba*, *Ahle'Baith* and *Awliya* with attributes and qualities that are exclusive to Prophets. Do not

²² Praise of *Allāh* ؑ.

²³ Praises of Sayyidunā Rasūlullāh ؑ.

²⁴ Praises of *Awliya* and other dignitaries.

praise the Kings and wealthy so much so that they are given status equivalent to the noble *Sahaba*, *Ahle-Baith* and *Awliya*. Be careful when describing the beauty and attraction of the worldly palaces and gardens. Do not exaggerate their praises and equate them as the Palaces and Gardens of Paradise, the *'Arsh* and the *Kursi*. It is *Harām* to compose vulgar poetry that incites sexual passion.

The rule of *Sama* also applies to listening to *Ash'ār*²⁵. As the basic and fundamental condition and pre-requisite of *Sama* is spirituality, similarly is the condition of listening to *Ash'ār*. It is forbidden for one to compose or listen to *Ash'ār* if it sexually arouses an individual. It is good and recommended to recite or listen to *Ash'ār* of *Hamd*, *Nā'at*, *Qasīdah*, *Manqabat* and *Ash'ār* which refutes and humiliates the *Kuffār*. Sayyidunā Rasūlullāh ؑ adorned his *Mimbar* with his sacred mantle and ordered Sayyidunā Hasan Ibn Thābit ؑ to ascend it and recite such *Ash'ār*. The beloved Prophet ؑ listened to such *Ash'ār* and encouraged the *Sahaba* to do so.

TWENTY-SEVENTH NŪR

It is not *Ja'iz* (permissible) to 'mourn the death of anyone for more than three days. Only the woman is ordered to sit in *'Iddah* (waiting period) for 4 months and 10 days after the death of her husband. In this period of *'Iddah*, she is not allowed to dress well and beautify herself, rejoice, be happy and celebrate any occasion. She is to remain indoors and communicate only with a *Mehram* if and when necessary.

Here in *Hindustan*, in the month of *Muharram*, the *Muslim* make *Ta'ziyah* in remembrance of Sayyidunā Imām Husain ؑ. This is forbidden in *Islām*. Some people mourn for 10 days while others mourn for 40 days in this month. During this period, they postpone weddings and happy occasions. This is an innovation (بدعت) introduced by the *Shi'a* and it is forbidden.

²⁵ Verses of poetry.

During these days the *Ahle Sunnah wa Jamā'at* is advised to give *Sadqah*, keep fast and recite the Holy *Qur'ān* and *Salawāt* (*Durūd Sharīf*) and offer it to the blessed soul of Sayyidunā Ḥasan ؑ, Imām Ḥusain ؑ and the *Shohadah*. The *Sharī'ah* recommends such practices. It is also permissible for the *Sunni Muslim* to hold gatherings in honour of the *Shohadah* and lecture to the people about their suffering and sacrifices on the battlefields while defending *Islām*. The events of *Kabala* are examples and lessons for the *Ummah* and the *Shahādah* of Sayyidunā Imām Ḥusain ؑ is a beacon for guidance. There is no harm to shed tears and express sorrow on the great sacrifices of the Noble Imām ؑ. It is a *Bid'ah* and *Harām* in these days to beat the chest, cry loudly, scratch or cut the face or body, to abstain from cutting hair, nails, bathing and changing clothes, breaking bangles on women's hands, and wearing black or green clothing. These are the evil practices of the *Shi'ā* Sect. A true *Sunni Muslim* does not conform or imitate any corrupt cult. The *Hadith Sharīf* has warned:

﴿وَمَنْ تَسِبَّ قَوْمَ نَبِيِّهِمْ﴾

And one who imitates a nation, will become from them.²⁶

There is no harm if one hears of the hardship and sufferings of the *Shohādah* and sheds tears. In fact, this is a great source of mercy and *Barakah*. May the Merciful *Allāh* ؑ protect us from incorrect practices.

TWENTY-EIGHTH NŪR

To observe and celebrate the *Giyārwi Sharīf*²⁷ of *Sultān al Awliya*, Sayyidunā Shaykh 'Abd al- Qādir Jilāni ؑ is a great method of reaping *Barakāt* in one's wealth and *Awlād* and fulfilling one's spiritual desires. The

²⁶ Recorded in the *Musnad* of Imām Aḥmad ibn Ḥambal ؑ, *Hadith* no.5107, on the authority of Sayyidunā Ibn 'Umar ؑ.

²⁷ This is also known as '*Urs* and it commemorates the death anniversary of Sayyidunā Shaykh 'Abd al-Qādir Jilāni ؑ.

main day to observe this is the day of his *Wisāl*, that is, 11 *Rabbi' us-Thā*. The *Sharī'ah* does not forbid this and it is clearly proven from the practices of the great *Mashā'ikh* and *Sūfīs* of *Islām*. The important condition attached to this practice is that there be no unlawful acts such as singing with music, dancing and reading fabricated *Riwayāt* (narrations) (or intermingling sexes). The occasion should consist of *Tilāwat* of *Qur'ān*, *Dhikr*, *Salawāt*, and *narration's* and lectures on the virtuous life and *Karamāt* of the great *Ghaw*. Such gatherings and *Majālis* are the very spirit of *Imān* for the *Murīd*. Especially of the *Qādiri* and generally of other *Tarīqahs*. May Almighty *Allāh* ؑ grant us the power to continue such *Majlis* and gatherings.

The celebrations of the '*Urs Sharīf*' of great *Mashā'ikh* such as *Shaykh Mashā'ikh*, *Khawaja Shahābudīn Sohrawardī* ؑ, *Sultān al Hind*, '*Ata-e-Ra*, *Khawaja Gharīb Nawāz Mo'eenudīn Chishtī* ؑ, *Sultān al-'Arifīn*, *Khaw*, *Bahā al-Dīn Naqshaband* ؑ and others are indeed virtuous acts and a source of spiritual guidance. This advice is ample for those who understand.

TWENTY-NINTH NŪR

The celebration of *Moulūdun-Nabī* ؑ can be observed on any day of the year. The excellent days are from the 1st to the 12th of *Rabbi'ul-Aw* *al-Nūr*. The most excellent time is the night and day of the 12th. It generates infinite *Khayr* and *Barakāt*. May *Allāh* ؑ grant all the *Tawfiq* whole-heartedly and regularly celebrate the *Moulūdun-Nabī* ؑ.

A true *Muslim* is he who sacrifices all his wealth, family and life for the love of the Master, the most Beloved *Ḥabīb* of *Allāh* ؑ. His love is everything without it, one can achieve nothing. It is a sign of ardent love and devotion to stand in *Qiyām*²⁸ at the time of *Moulūdun-Nabī* ؑ and send *Salāms*

²⁸ This is when the *Muslim* stands with respect to honour the *Ḥabīb* ؑ by sending *Salāms* Salutations on him. This is an ancient practice of the *Ahle-Sunnah* throughout the world. The birth of the notorious *Wahabī Salafī* movement which condemns this permissible act.

Salutations on the beloved *Habīb* ﷺ. Those who reject this virtuous act are certainly unfortunate and stone-hearted. Those who reject and insult this great event are manifestations of the *Ayah*:

﴿ خَيْرُ الدُّنْيَا وَالْآخِرَةِ ذَلِكَ هُوَ الْخُسْرَانُ الْمُمِينُ ﴾

*They are in great loss in this world and the Ākhira: that is loss for all to see!*²⁹ . . .

THIRTIETH NŪR

It is *Harām* to make *Noḥāh* on the deceased. *Noḥāh* means to scream and cry, bang the chest, pull one's hair and scream praises of the deceased.

This act is forbidden by the *Sharī'ah* and is a source dreadful calamities and misfortune. In *Hindustan*, there are women from a low-caste Hindu family called *Doam* (دوم) who are professional *Noḥāh* artists. They are generally called to mourn the death of people. This woman sits in front of the deceased like an *Imām* and the rest of the family sit in lines behind her like *Muqtadees*. She begins screaming praises of the deceased and the rest of the family scream and cry with her. This continues for an hour and then stops for a rest. She then continues her screaming of good qualities of the deceased and the family follows her. This continues for hours till just before the burial. This does not stop here, but continues daily for 40 days. Some money of the deceased is then used to pay this lady for her services. This practice was inherited from the pagan era of *Kufr* and *Bid'ah*. We must thank Almighty *Allāh* ﷻ that this shameful act has now disappeared to a great extent. May the Almighty *Allāh* ﷻ protect us from these ill practices.

Sayyidunā Rasūlullāh ﷺ called up a meeting for condolence in *Musjid-e-Nabawī* when he heard of the death of Sayyidunā Jā'far al-Tay'yār ﷺ³⁰. The

²⁹ *Al-Qar'ān al-Karīm*, Sura Al-Hajj, Verse no.11.

³⁰ He was the brother of Sayyidunā 'Alī al-Murtadaḥ ﷺ and was martyred in the Battle of Muta in Jordan. The following is cited in *Tahzīb al-Kamāl*, Vol. 3, p.124:

Beloved *Nabī* ﷺ was very grieved because obvious signs of sadness were noticeable on his radiant face. The women-folk of Sayyidunā Jā'far al-Tay'yār ﷺ were heard crying loudly. Someone informed the Beloved *Nabī* ﷺ of this and he ﷺ sent someone to stop them from doing so. The person returned and reported that the women-folk refused to listen. The Beloved *Nabī* ﷺ sent him back with the same command but he returned with the same answer. The beloved *Nabī* ﷺ sent him for the third time and returned unsuccessful. Then the Noble Prophet ﷺ said, "Put sand in their mouths." The understanding from this *Hadith* is that the Glorious Prophet of *Allāh* ﷻ cursed those who made *Noḥāh*³¹ and warned them of punishment. The *Hadith Sharīf* is clear on this subject. One may consult the *Hadith* manuals for more details.

THIRTY-FIRST NŪR

It is a great *Sunnah* to marry widows. A *Muslim* should practice this *Sunnah*. It is an evil practice of the *Mushrikīn* to totally abandon a widow. They regard marrying a widow as a bad omen. A *Muslim* must not adopt this practice or else the following *Hadith Sharīf* will apply on him:

﴿ وَمَنْ تَشَبَهَ قَوْمَ فَهْوٍ مِنْهُمْ ﴾

*And one who imitates a (misled) nation, will be raised with them on the Day of Judgement.*³²

We are ordered to avoid imitating the non-belivers and abstaining from their evil practices.

جَعَفَرُ بْنُ أَبِي طَالِبٍ، وَأَسْمَةُ عَبْدُ مَنَّانٍ بْنُ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ الْقُرَشِيِّ الْمَدَنِيِّ، أَبُو عَبْدِ اللَّهِ الطَّيَّارُ، ابْنُ عَمِّ رَسُولِ اللَّهِ، أَخُو عَلِيٍّ وَعَقِيلٌ وَأُمُّ هَانِئَةَ، أَسْلَمَ قَدِيمًا، وَهَاجَرَ الْمَجْرِينَ، وَاسْتَمْلَهُ رَسُولُ اللَّهِ عَلَى غَزْوَةِ بُدَّةٍ، بَعْدَ زَيْدِ بْنِ حَارِثَةَ، وَاسْتَشْهَدَ بِهَا وَهِيَ بِأَرْضِ الْبَلْقَاءِ.

³¹ A pagan practice where people screamed and cried mourning the death of their beloved ones.

³² Recorded in the *Musnad* of Imām Aḥmad ibn Ḥambal ﷺ, *Hadith* no.5107, on the authority of Sayyidunā Ibn 'Umar ﷺ.

THIRTY-SECOND NŪR

Avoid the company of, and family relations with *Bid'atees* (innovators). Their association breeds destruction, which will certainly manifest in your future generations. This has been proven several times in the past. Besides this, there are many reasons that hinders one's *Nikah* and at times it nullifies the *Nikah*, such as *Nikah* with a *Khārijī*, *Rafḍī*, *Wahabi* and *Atheist*. It is also not advisable to marry a *Shia'* or a *Tafḍili*. *Tafḍilis* practice *Rifḍ*³³ (رفض) which is heresy and *Kufr*. May *Allāh* ﷻ keep us under His Divine Protection. If one does not obey this command of the *Sharī'ah*, then one will suffer its consequences in this world and face the Anger and Wrath of the Powerful *Allāh* ﷻ in the *Ākhirah*. I have fulfilled my duty by relaying the message.

THIRTY-THIRD NŪR

Observe the 'Urs *Sharīf* of Sayyidunā Imām Ḥusain ﷺ on the eve and day of the 10th *Muharram*. This has been a regular practice of the *Mashā'ikh*, *Awliya* and *Swalṭhīn*. Observe it, as they did, by staying awake the whole night in *'Ibadah*, reciting the Holy *Qur'ān*, *Ḥadīth Sharīf*, *Kalimah Sharīf* and *Salawāt (Durūd Sharīf)*. Offer the *Thawāb* of this worship to the souls of the *Shohadah* and acquire spiritual benefits from the sacred soul of Sayyidunā Imām Ḥusain ﷺ. This means that one should communicate with the sacred soul of the *Imām*. The procedure is as follows: One is to close one's eyes and visualize that *via* the meditation of the *Murshid al-Kāmil*, one's heart is connected with the sacred soul of Sayyidunā Imām Ḥusain ﷺ. The heart is now receiving spiritual benefit that raises one spiritually towards lofty stations. Try and spend the night engrossed in this meditation. Feed the poor and destitute on

³³ *Rifḍ* is *Kufr* because the *Tafḍili* believe that the Holy *Qur'ān* is incomplete. They also reject the excellence of *Shaykhain*, Sayyidunā Abu-Bakr al-Siddique ﷺ and Sayyidunā 'Umar al-Farūq ﷺ over other *Sahaba*. Refer to First Nūr, Second Lustre concerning the correct beliefs of the *Ahle-Sunnat-wa-Jama'at*.

the morning of 'Ashura, as it was the practice of the illustrious *Sūfiyya*. With the *Barakah* of this, one will attain progress and peace for the whole year.

One must not indulge in *Bid'ah* on this night such as making *Ta'ziyah*, dancing, fire walking, drum beating and other undesirable acts. These are all *Bid'ah* (innovations) practices that are not supported by the *Sharī'ah*. These acts invite the Wrath of *Allāh* ﷻ and distress the sacred soul of Sayyidunā Imām Ḥusain ﷺ. It is obvious that these practices will certainly annoy the *Imām's* grandfather, Sayyidunā Rasūlullāh ﷺ. Why then not engage in acts that please them and earn the mercies of Almighty *Allāh* ﷻ rather than the opposite? These moments are for accumulating and earning mercies and bounties and not curses and displeasure. May Almighty *Allāh* ﷻ guide and protect us from all malpractices. *Āmīn*.

THIRTY-FOURTH NŪR

Human beings can perform the *Imāmat* of the *Jinns* because both are *Mukallaf*³⁴. But, this *Imāmat* is not advised. The *Imāmat* of Angels in *Farā'id* is not *Ja'iz* (permissible) because both human beings and *Jinns* are *Mukallaf*, while Angels are not *Mukallaf*. The *Fard Salāh* of Humankind and *Jinns* falls in the category of *Nafil* for Angels. The *Imāmat* of Sayyidunā Jibra'īl ﷺ performed for Sayyidunā Rasūlullāh ﷺ was an exclusive command of *Allāh* ﷻ on the Angel. Angels only act according to the commands of *Allāh* ﷻ. Sayyidunā Jibra'īl ﷺ was ordered twice in two days to lead the *Salāh* for Sayyidunā Rasūlullāh ﷺ. Both these days *Salāh* was made *Fard* on the Angel. This exclusivity does not change the general rule. The *Salāh* and *Imāmat* performed by Sayyidunā Jibra'īl ﷺ was made *Fard* on him. *Tahāwi* and *Radd al-Moh'tār* have beautifully explained this in their books. One may consult them. *Allāh* ﷻ knows best.

³⁴ Bound by the Laws of *Sharī'ah*.

﴿وهذا أحسن كما في الطحاوي ورد المختار والله تعالى أعلم﴾

THIRTY-FIFTH NÚR

It is *Wājib* to obey parents if they command you to do a *Mabāh*³⁵ acts. But it is *Harām* and forbidden to obey them if they order or request you to do acts against the *Sharī'ah*. For example, if they order you to drink liquor, or not to perform the *Fard Salāh*, you must not obey such orders. You should observe *Adab* and not be harsh to them. Instead, be diplomatic when abstaining from such acts so that they are not offended.

On the contrary, if the parents orders one not to keep *Nafil* fasts then one is to obey them because *Nafil* fasts are not compulsory. There is no harm if one delays to perform any command of the parent if it is not *Wājib* according to the *Sharī'ah*.

THIRTY-SIXTH NÚR

It is permissible to kill any dangerous animal before it harms you, e.g. lion, fox, bear, snake, wild dog, fleas, nits and lice, etc. Similarly, it is permissible to kill all troublesome and malignant (dangerous, poisonous) animals such as rats, crows, vultures, monkeys, etc. One is allowed to kill them even though one may be in *Ihram* or in the precincts of the Holy *Haram* in *Makka al-Mukarrama*.

It is permissible to kill non-dangerous animals for the sake of consumption, medicine or sale. It is not permissible to kill such animals for sport and recreation. Some hunters use guns and arrows to hunt animals for fun and sport. They have no intention of eating or using them for medicinal purposes. It is the consensus of the 'Ulama that such hunting is *Harām*.

³⁵ Any act permissible or lawful in the *Sharī'ah*.

It is also forbidden to kill any animal that is not dangerous or not used for medicine or consumption. Since there is no use for it, there is also no reason to kill them. It is also not permissible to hunt and kill animals that freely graze on pastures. Similarly, one cannot kill the animals of a King's special pasture where the general public is forbidden to hunt. The same rule will apply to animals that graze on pastures of their Creator. But if these animals cause destruction to one's livestock or crops, then it is permissible to kill them to avoid the loss. Animals are also the creation of *Allāh* ﷻ. They are not to be harmed or killed if they do not harm you.

THIRTY-SEVENTH NÚR

It is *Harām* to take or order one to take photographs of any creature with *Ruh* (Soul). There are some conditions which forbid them to be kept at home. The *Sharī'ah* forbids the taking and keeping of photographs if they are of the complete body.

It is forbidden to display pictures or photographs³⁶, regardless if they are paintings, portraits, shadow images, paperbacks, or embossed on walls and floors. They are *Harām* and it obstructs the *Rahmah* of *Allāh* ﷻ and annoys the Angels of Mercy. They do not enter such places. It is *Makrūh* if they are kept in front, on top or on either sides of a person when performing *Salāh*.

It is also forbidden for one to perform *Salāh* in between two graves where one grave would be in front. It is permissible if the graves are on either sides of a person. There is no harm in keeping dogs for security purposes, but to keep them as pets is certainly forbidden. This causes a decrease in *Barakah* and an

³⁶ Consult '*Ata al-Qadeer fī Hukmit-Tas'weer* of Ala' Haqrat Imām Ahmad Rida al-Qādiri ﷻ for a detailed ruling of the *Sharī'ah* regarding this subject. Unfortunately, people nowadays hang the photographs of their *Mashā'ikh* in their homes and some of them even perform *Salāh* in front of them. This is totally forbidden and will eventually end up as idol-worship. The Beloved Nabī ﷺ carried Sayyidunā 'Alī ﷺ on his shoulders inside the *Kā'bah* and ordered the paintings of Nabī Ibra'hīm ﷺ to be erased. Surely the image of Sayyidunā Nabī Ibra'hīm ﷺ is supposed to be more sacred than one's *Murshid*, but the beloved Nabī ﷺ ordered them to be removed from the walls of the Holy *Kā'bah*.

obstruction to Angels of Mercy from entering such homes. Great precautions are to be taken when keeping security dogs. They are to be confined to a specific area and not allowed to enter the home or place of worship. They make the place unclean.

THIRTY-EIGHTH NŪR

Do not make graves in places of residence. It is an exclusive specialty for Prophets who are alive after death. Firstly, because their life in the grave is similar to their life they lived in their homes. They are buried in their homes. A Prophet is buried at the spot where he passed away. Secondly, the estate of Prophets is not distributed to the heirs because only the estate of the dead can be distributed, and not of one who is alive. Likewise, the *Nikah* of Prophets does not break with their chaste wives as it does when one dies. The *Hadith Sharīf* states:

﴿إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ فَيَبْقِيَ اللَّهُ حَيًّا يُرْزَقُ﴾

Indeed Allāh ﷻ has made it *Harām* on the earth to eat up the bodies of Prophets, for the Prophets of Allāh are alive and Allāh ﷻ sustains them.³⁷

³⁷ Cited in *Tahzīb al-Kamāl*, Vol.6, p.97, *Hadith* no.2322. The complete *Hadith* reads as follows:

(2322) ق: زَيْدُ بْنُ أَبِيْنَ . رَوَى عَنْ: عُبَادَةَ بْنِ نُسَيْبٍ الْكِنْدِيِّ (ق) . (رَوَى عَنْهُ: سَعِيدُ بْنُ أَبِي جَلَالٍ (ق) . ذَكَرَهُ ابْنُ حِبَّانَ فِي كِتَابِ «الْتَقَاتِ» . رَوَى لَهُ ابْنُ مَاجَةَ حَدِيثًا وَاحِدًا، وَقَدْ وَقَعَ لَنَا عَالِيَا عَنْهُ: أَخْبَرَنَا أَبُو إِبْرَاهِيمَ بْنُ إِسْمَاعِيلَ الْقُرَشِيُّ، قَالَ: أَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُعْمَرٍ الْقُرَشِيُّ، وَأَبُو مُسْلِمٍ الْمُوْدِجِيُّ عَبْدَ الرَّحِيمِ بْنِ الْأَخْوَةِ، وَأَبُو الْمَحْدِ زَاهِرُ بْنُ أَبِي طَاهِرٍ الْقُتَيْبِيُّ، وَأَبُو الْفَخْرِ أَسْعَدُ بْنُ سَعِيدِ بْنِ رَوْحٍ، قَالُوا: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي الرَّجَاءِ الصَّبْرِيُّ، قَالَ: أَخْبَرَنَا أَبُو الْفَخْرِ مَنصُورُ بْنُ الْحُسَيْنِ، وَأَبُو طَاهِرُ بْنُ مُحَمَّدٍ، قَالَا: أَخْبَرَنَا أَبُو بَكْرٍ بْنُ الْمُرْقِي، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ قُتَيْبَةَ، قَالَ: أَخْبَرَنَا حَزْمَةُ بْنُ يَحْيَى، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، قَالَ: أَخْبَرَنِي عُثْرُ بْنُ الْحَارِثِ، عَنْ سَعِيدِ بْنِ أَبِي جَلَالٍ، عَنْ زَيْدِ بْنِ أَبِيْنَ، عَنْ عُبَادَةَ بْنِ نُسَيْبٍ، عَنْ أَبِي الذَّرْدَاءِ، قَالَ: قَالَ رَسُولُ اللَّهِ: «أَكْبَرُوا عَلَيَّ مِنَ الصَّلَاةِ يَوْمَ الْجُمُعَةِ، فَإِنَّهُ يَوْمٌ مُشْهُدٌ، مُشْهَدُ الْمَلَائِكَةِ، وَإِنْ أَحَدًا لَا يَصْلِي عَلَيَّ إِلَّا عَرِضَتْ عَلَيَّ صَلَاتُهُ حَتَّى يُفْرَخَ». قَالَ: قُلْتُ وَبَعْدَ الْمَرْبِ؟ قَالَ: إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ فَيَبْقِيَ اللَّهُ حَيًّا يُرْزَقُ» وَوَاهٍ عَنْ عُثْرُ بْنُ سَوَادٍ السَّرْحِيُّ، عَنْ ابْنِ وَهَبٍ، وَقَدْ وَقَعَ لَنَا بَدَلًا عَالِيَا

The ground eats up dead bodies and not of those who are alive. The example of the death of the Glorious Prophets is like that of a person who travels on this earth and his travel does not nullify his *Nikah* nor is his wealth distributed to one's heirs. However, Prophets only die for a moment to fulfil the Promise of Allāh ﷻ. They only taste death. They are then transferred from one abode to another in moments just as a traveller undertakes a short journey and returns.

Sayyiduna Ghawth al-‘Ā”zam Shaykh ‘Abd al-Qādir Jilānī ﷺ records a *Hadith Sharīf* in his *Kitāb “Sirr al-Asrār fī ma Yahtājo ilayhil-Abrār”* as follows:

﴿الْأَنْبِيَاءُ وَالْأَوْلِيَاءُ أَحْيَاءُ يُصَلُّونَ فِي قُبُورِهِمْ كَمَا يُصَلُّونَ فِي بُيُوتِهِمْ﴾

The Prophets and Awliya are alive (in their graves) and perform *Salāh* in their graves as they performed *Salāh* in their homes (when alive)³⁸

THIRTY-NINTH NŪR

Bury a dead person in the graveyard of the city his residence. Do not bury him in his home as this is only exclusive for Prophets. Do not bury them in an isolated spot of a graveyard as he will feel alone and despondent. Bury him among the other deceased *Muslim* or even better, next to or near a pious person or *Wali*. A *Muslim* graveyard should not be more than one or two miles away from the city's boundary. This is a desirable limit prescribed by the *Sharī'ah*. It is forbidden to move the graveyard further away from the city considering the rapid growth of the population. The distance will cause unnecessary delays in burial because the *Sharī'ah* has ordered to hasten in the burial.

Frequently, people delay the *Salātil-Janaza* for after *Jum'ah Salāh* so that more people would join. The *Sharī'ah* forbids this. The illustrious 'Ulama also say that if there are two graveyards in the locality, e.g. east and west, the

³⁸ Cited in *Sirr al-Asrār fī ma Yahtājo ilayhil-Abrār* by Sayyiduna Shaykh ‘Abd al-Qādir Jilānī ﷺ

deceased should be buried in the graveyard closest to his home. Are you not aware of the *Sunnah* of the Holy Prophet ﷺ? Although *Uhud* was a short distance from *Madina al-Munawwarah*, but yet the beloved *Rasūl* ﷺ buried the *Shohadah* of *Uhud* in the battlefields of *Uhud*. He did not order them to be taken to *Jannatul Baqi* for burial. Sayyidunā 'Abd al-Rahmān ibn Abu-Bakr al-Siddique ؓ passed away in *Hubshi* (حُبْشَى), a place which is close to *Makkah al-Mukarrama*. People carried his body to *Makkah al-Mukarrama* and buried him in *Jannatul Mu'alla* with the intention of greater excellence. When *Umm al-Mo'minīn*, Sayyadah 'A'īsha Siddiqah ؓ, visited his grave, she said: "By *Allāh*! If I was present at the time of your death, I would have buried you in the same place you passed away."

These days, some people have adopted the evil traditions of the *Rafdis* of Iran. They seal the deceased in a casket and take it *Karbala Mu'alla* and bury it there for a short period. After some time, they exhume the body and bury it in another place or in the city of the deceased. This practice is absurd, fruitless and contrary to the *Sharī'ah*. You should have read about the transportation of the body of Sayyidunā 'Abd al-Rahmān ibn Abu-Bakr al-Siddique ؓ for burial, so how can it be permissible to exhume the body after burial? There is an agreed consensus in the *Sharī'ah* on its disapproval. The *Shi'a* sect had introduced this evil *Bid'ah*.

FOURTIETH NŪR

There are some cases when the *Sharī'ah* grants permission to exhume the body after burial, for example, the deceased was buried in someone's private property and the owner disapproves of the burial or a tyrant ruler oppressively digs out the body of someone. In these situations, the bodies are to be re-buried in a graveyard or an appropriate place. It is permissible to re-open a grave after burial if any valuables have fallen into the grave during burial. The grave should be dug up, the valuables removed, and closed again. If the *Mayyit* was placed incorrectly, we are allowed to rectify it by correcting the angle according to the *Sunnah* before the grave is fully closed. It is forbidden to re-open the grave after burial and to rectify this mistake.

FORTY-FIRST NŪR

It is not *Wājib* to fulfil certain requests of the deceased regarding burial. If it is possible to fulfill the request, then by all means it will be fulfilled, otherwise not. For example, some person makes a Will to be buried at a specific spot and it can be done, then he will be buried according to his desire. On the contrary, if this is not possible, then he can be buried at any place in a *Muslim* cemetery. There is no harm if he is buried against his wishes because it is not *Wājib* and binding on the family to fulfil such desires.

FORTY-SECOND NŪR

It is a *Sunnah* to make the grave of plain sand and raised like a hump of a camel. The length of the grave should be the length of the person. The depth should be the same as the person's height. The width should be half the height of the person, e.g. if a person's height is six feet, the dimensions will be, height - 6ft, length - 6ft, and width - 3ft.

The *Mayyit* is not to be laid on its back in the grave. It should be tilted to the right side so that it faces the *Qibla*. To achieve this posture, sand should be pressed on its back for support. This is the *Sunnah* method which is unfortunately not practiced in some places in *Hindustan*. Some people lay the *Mayyit* on its back and just tilt the face toward *Qibla*. This is incorrect and should not be done. May *Allāh* ﷻ grant everyone *Tawfiq* to follow the correct procedure.

The best and *Masnūn* grave is the one whose roof is also made of earth. This grave is called *Lahad* and is unlike the normal box-type with a wooden roof. The wooden box is generally used in most parts of the world. People have neglected using the *Lahad*. It also depends on the condition of the ground. In some places the sand is very soft and a *Lahad* is not possible. In soft soil, the box system only works. A *Lahad* requires firm soil to dig down and then inwards. Baked bricks are not permitted inside the grave. Use un-baked bricks if need be. However, my *Murshid al-Kāmil*, Sayyid Sha Āle'Rasūl Ahmadi ؓ (d.1296/1879) also made a *Wasiyyat* for a *Lahad*. But the people, for some

reason or the other, did not do it. It is forbidden for one to pre-dig one's grave. It is *Harām* to make the *Ziyarah* of an empty grave.³⁹

FORTY-THIRD NŪR

Shay Murshid and my grandfather forbade people in the month of *Muharram* from the evil innovations of *Shia's*, that is, making of *Ta'ziyas* and reading *Marsiyas* etc.. He said; "Once I mentioned to my Murshid al-Kāmil, Abu al-Faḍl Sayyid Sha Āle 'Aḥmad al-Husaini al-Qādiri (d.1235/1820), about the practice of my beloved Ustāz, Mawlana Sha 'Abd al-'Azīz Muḥaddith Dehlawi (d.1241/1826) (son of Sha Walī'ullah). In the month of *Muharram* he lectured on the excellence of Imām al-Ḥasan and Imām al-Husain. These lectures continued for 10 days. On the 10th day, from morning till *Zawāl*, he lectured on the *Shahādah* (martyrdom). Thereafter, he distributed food to the audience".

The Grand Master, Sayyidi Āle 'Aḥmad, heard this and commented: "This is a good practice. But if I had met him, I would have told him that his 'Amal (action) was not advisable on these specific days. Only *Fateḥa* should be made for the *Shohādah* and a little food distributed. Lectures and public feeding should be done in another month so that these functions may not have any similarity to the *Rafḍis* and *Shi'ā's*. Elaborate arrangements and activities open the doors for misconception in the future generations. They may assume that their elders of the past were *Rafḍis* and *Shi'ās* who practiced *Tāqiy'ya*⁴⁰. These days, (early 1800) there are two groups amongst the Muslims - *Sunni* and *Shi'ā*. Both do not reject the excellence and the *Shahādah* of *Hasnain Karīmāyn*. Therefore, in these times, there is no necessity for the *Sunnis* to hold

such functions. This will clearly differentiate between the *Sunni* and *Shi'ā*. On the contrary, it is necessary to hold such functions if there are any *Kharijis* around. They reject the excellence and the *Shahadah* of *Hasnain Karīmāyn*, but, there are no *Kharijis* here. Therefore, the *Sunnis* must not practice any familiarity to the *Rafḍis* and *Shi'ā*."

I (Sayyid Sha Abul Ḥusain Nūri) personally heard this *Mas'ala* from my Murshid al-Kāmil Sayyid Sha Āle 'Rasūl. I immediately exercised great precautions from the moment I heard this from my Master. Since these *Bid'ahs* have greatly increased in the month of *Muharram*, therefore I have mentioned this for the benefit of my Muslim brothers. May *Allāh* grant us the *Tawfiq* to make 'Amal. *Āmīn*.

There is also a famous incident of my Grand Master, Shaykh Sayyid Āle 'Aḥmad Ach'che Mia concerning *Ta'ziya*. One day, he threw out the *Ta'ziya* of *Jumma Mia*⁴¹ from the *Khanqah Sharīf*⁴². Although the Grand Master never claimed anything with certainty but this time he was furious and held his beard and said: "O *Jumma*! Dig up the grave of any *Rafḍi* of your choice and verify. If you do not find his face desecrated to a swine then do not call this *Faqīr* a *Faqīr*⁴³!"

FORTY-FOURTH NŪR

﴿وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ﴾

And one who imitates a nation, will become of them.⁴⁴

³⁹ This does not apply to the pre-digging of graves in Muslim cemeteries to cater for the burial of the general public. The above refers to an individual who pre-digs his own grave and reserves it for himself. This is forbidden in *Islām*.

⁴⁰ *Tāqiy'ya* means to hide one's true belief. This is a fundamental article of faith of the *Shia'* and *Rafḍi*.

⁴¹ The author's grand father's step-brother.

⁴² *Zawiya* of the *Awliya*.

⁴³ *Faqīr* in terms of *Tasawwuf* refers to a true *Sūfi Dervish*.

⁴⁴ Recorded in the *Musnad* of Imām Aḥmad ibn Ḥambal, *Hadith* no.5107, on the authority of Sayyidunā Ibn 'Umar.

It is important to abide by the command of this *Ḥadith Sharīf*. In these days, the *Fitna* of imitation has become very common. We must abstain from this sickness. Imitation here especially refers when an act is contrary to the *Sharī'ah* or when a person makes the intention to imitate any *Kāfir* or fornicator (کافرو فاجر). Otherwise it is not imitation.

For example, if anything was *Mabah* (lawful) in the past *Sharī'ah*, and one does it without any intention of imitation. There is no harm in this because it does not fall in the category of imitation. The *Shalwār* (loose trouser) is an *Islāmic* dress and not a traditional garb of the Arabs. The Arabs use *Tah'band* or *lungi*⁴⁵ in place of a *Shalwār*. The *Sharī'ah* has not forbidden the use of a *Shalwār*. In fact, the *Ḥadith Sharīf* describes it as نعم الستر "a very good dress". So there is no harm if anyone wears a *Shalwār* even though it displays a similarity to the Iranians. It does not contradict or challenge the *Sharī'ah* in any way. This guideline can be applied to any intentional or unintentional act of a *Muslim*.

Another example is the habit of Christians. They make a path on the left side when combing their hair. There is no comment of the *Sharī'ah* on this. The *Sharī'ah* commands one to make a centre path. So making a path on the left side will fall in the category of *Tash'beeh* (imitation) to the Christians and hence it will be forbidden.

FORTY-FIFTH NŪR

The *Ziyārah* (visiting) of the *Mazār* of *Awliya* is permissible for both men and women as mentioned in *Durr-e-Mukhtār*. If there is a danger of *Fitna* and immorality when women visit, then they must be stopped because in *Sharī'ah* stopping *Fitna* supersedes permissibility.

⁴⁵ Similar to the lower piece of cloth worn in *Ihrām*.

FORTY-SIXTH NŪR

Question: What is that moment when a *Muslim* is not *Mukallaf* (bound) by the *Sharī'ah*?

Answer: When one loses his senses, otherwise not.

FORTY-SEVENTH NŪR

There are three methods of treatment when a person falls sick. These are:-

1. *Qat'ee wa Yaqīni* (قطعی و یقینی): This state is absolute and indisputable. This refers to foods and nourishment essential for human health and existence. One will be a sinner if one does not consume these foods and one will be severely punished if one dies in such state (e.g. hunger strike, etc.)
2. *Zan'ni* (ظنی): This is a presumption or supposed stage. This entails treatment with medication. It's result is *Zan'ni* (presumed) and not *Qat'ee* (certain). There is no assured guarantee of cure from medication. There is no harm and obligation on anyone to take medication and no sin for not taking it. There is also no harm in seeking treatment and taking medication but one will not receive *Thawāb* for this as treatment is *Mabah* (permissible) in the *Sharī'ah*. The *Islāmic Fiqa* states:

﴿لَا فِي فِعْلِهِ ثَوَابٌ وَلَا فِي تَرْكِه عَذَابٌ وَعِقَابٌ﴾

There is neither *Thawāb* for doing it nor is there any punishment for leaving it.⁴⁶

It is *Sunnah* to seek treatment and so it is advised in the *Ḥadith Sharīf*:

⁴⁶ Refer to *Al-'Ata al-Nabawiyya fī Fatawa al-Raḍawiyyah* of Imām Aḥmad Rīdā ḥ., *Durr-e-Mukhtār*, *Fatawa 'Alamgiri* and other authentic books of Islamic Jurisprudence.

﴿تَدَاوُوا عِبَادَ اللَّهِ فَإِنَّ اللَّهَ خَلَقَ الدَّاءَ وَالدَّوَاءَ﴾

Seek treatment, Oh servants of Allāh! Indeed Allāh ﷻ has created sickness and cure (for every sickness).⁴⁷

There is *Thawāb* in every good intention, especially in obeying the *Sunnah*. This rule applies to all *Mabah* things. The *Thawāb* of *Mabah* depends on the virtue of one's intention. One will receive *Thawāb* or *Azāb* according to one's intentions. *Mabah* on its own is neither virtuous nor sinful.

3. *Wahmi* (Doubtfulness): One will be rewarded (*Thawāb*) if one omits this method of treatment. Infact, one will receive *Thawāb* in leaving it out. This is the method of seeking cure *via* charms and other superstitious means. Such a mode falls in the category of *Wham* (doubts). *Wahm* destroys *Tawakkul* (Trust in Allāh ﷻ) and abstention from it, saves *Tawakkul*. Therefore, there is *Thawāb* for one who abstains from it. The *Sahabī*, Sayyidunā Okasha ؓ had topped the list in this subject. When he heard Sayyidunā Rasūlullāh ﷺ speaking on this subject, he stood up and declared: "Ya Rasūlullāh ﷺ! From today I have made it binding on me to reject this (*Wahm*).⁴⁷" Thereafter, he informed others too of his rejection. The Glorious Prophet of Allāh ﷻ said: "Okasha has achieved precedence and leads." This was the share and excellence of Sayyidunā Okasha ؓ which surpassed the others. Hence, it happened as determined.

FORTY-EIGHTH NŪR

Remember, that of all *Halāl* things, the most disliked thing in the Court of Allāh ﷻ is *Talāq* (divorce). It is rated as *البغض الأشياء* "most disliked". The

⁴⁷ Cited in *Ahyā al-'Ulām al-Dīn*, Vol. 4, p.213.

opposite of *Talāq* (طلاق) is *Atāq* (عتاق), which means "to free slaves".

As far as possible, the husband must avoid giving *Talāq* to his wife. He should try every method possible to reconcile. If all fails, and there is no option, then *Talāq* should be instituted. There are three factors that nullify a marriage:

1. If one divorces one's wife,
2. By death of either one of the spouse,
3. If either one denounces *Islām* and becomes a *Kāfir*, *Mushrik*, or *Murtad*, then *Nikah* breaks.

The first and the third factors are in the power of the individual (اختياري) and the second (death) is beyond one's control (إلزامي). Death ends the *Nikah* between a man and a woman. The man is not allowed to touch her body but he can see her. The man is also not allowed to bathe her but he can carry her *Janaza* and lower her body and lay her in the grave.⁴⁸

On the contrary, there are some rites binding on the woman when the husband dies. She has to observe the *'Iddah* before remarrying. While the husband can remarry immediately after her death, there is no waiting period⁴⁹ or *'Iddah* for the male. Let alone *Nikah*, it is *Harām* to even propose marriage to a woman who is observing her *'Iddah*. Some ignorant people forbid the husband from seeing the face of the deceased wife and also forbid him to enter her grave and laying her in the grave. This is incorrect because the *Shari'ah* has granted him permission to do so.

⁴⁸ There are some instances when a man can give his deceased wife *Ghusal*. For example:

- a. If he is living in a place where there are no *Muslim* female to bathe her.
- b. Or on a journey in a remote place where there is no one besides them.
- c. Or travelling on a ship in midst of the ocean etc.

Then, due to such circumstances, the *Shari'ah* allows the husband to perform all the necessary rituals for burial.

⁴⁹ The waiting period or *'Iddah* for the wife after the death of the husband is 4 months and 10 days. The waiting period or *'Iddah* in case of a divorce is 3 months.

In many places around the world, homes break due to ignorance. Some of the major factors are due to witchcraft, *Taweez* and other evil methods used by individual to break up homes. Those who make '*Amal* and *Wazā'if*' to gain worldly desires are indeed evil, ignorant and sinners. Some even go to the extent of witchcraft, which is *Kufr* and *Shirk*. Some women make great efforts to get control of their husbands irrespective of whether the method is permissible or not. These unfortunate *Muslims* are seen at *Hindu* Temples and other places of *Shirk* in order to gain control of their husbands or destroy their enemies. This is absolute *Kufr*. Similarly, some take their sick children to *Hindus* and witchdoctors in search of cure. This is also *Shirk*. They do not pay heed when reprimanded. When told that this is an act of *Shirk* and *Kufr*, they have the audacity to say, "*We are not doing it, the witch doctor, Śwami, or Pundit is doing this. There is no sin on us.*" The Law of *Sharī'ah* clearly says:

﴿مَنْ رَضِيَ بِالْكَفْرِ فَهُوَ أَيْضاً مِنْهُمْ أَيْ مِنْ رُؤْمَةِ الْكُفَّارِ﴾

*One, who is pleased with Kufr, is amongst the Kuffār.*⁵⁰

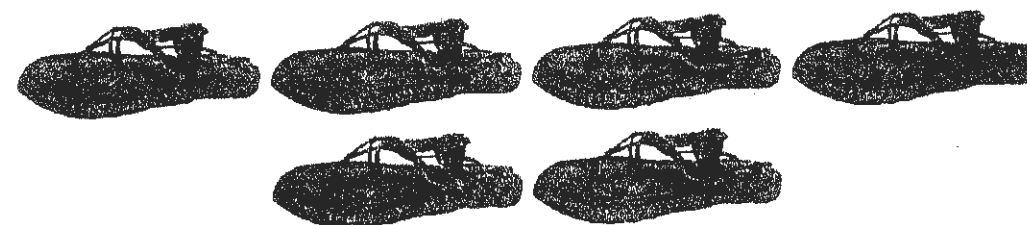
I have mentioned this rule for those who indulge in these evil practices. It is a warning for them to abstain from such un-Islāmic activities in the future. In these days, this evil practice is very common in our community. Many of them lose their *Imān* and nullify their *Nikah*. As a result, they live in *Harām* and *Zina* resulting in illegitimate children. Such children will wrongfully inherit the estate of their fathers. The child born out of adultery is not entitled to the wealth of the illicit father. O *Allāh* ﷻ! Protect us from such evil practices.

FORTY-NINTH NŪR

It is forbidden to address anyone other than *Allāh* ﷻ as *الملك* (The Supreme Lord of the Universe) or *ملك الملوك* (the Sovereign and Master of Everything).

⁵⁰ Refer to *Al-'Ata al-Nabawiyya fi Fatāwa al-Raḍawīyyah* of Imām Aḥmad Rīḍā ﷻ, *Durre-Mukhtār*, *Fatawa 'Alamgiri* and other authentic books of Islamic Jurisprudence.

Image of original *Nu'ūn Shurf*
preserved in the Topkapi Museum



SIXTH LUSTRE

CONCERNING CONDUCT AND ADVICE

SIXTH LUSTRE

CONCERNING CONDUCT AND ADVICE

FIRST NÚR

Do not expose your secrets to anyone:

﴿السِّرُّ إِذَا جَاوَزَ اللَّسَانَ فَشَاءَ﴾

A secret is no more a secret if it leaves the lips.¹

A secret is to be hidden and not exposed.

SECOND NÚR

Do not observe the actions of the righteous ‘Ulama but pay heed to what they say. One’s actions are limited to oneself though they may seem to be contrary to the *Sunnah*. Words are for the people and it is not expected of the ‘Ulama to speak against the *Sunnah*. Do not follow their actions if they are contradictory to the *Sunnah*. The same applies to their words, but it is very unlikely that they may say things contradictory as they are supposed to be responsible representatives of the Divine Law. They will only speak that which is of benefit to the *Ummah*.

THIRD NÚR

Do not adopt the habits of the *Awliya*, as they are exclusive to them because of their spiritual state. One may adopt their pattern of *Ibadah*, as this is equally beneficial for both. Therefore, it is said: “*Following their habits is misleading and verifying them is salvation.*” This means that to inquire about the reason for a habit and understanding its reality is part of *Imān*, but, to blindly follow a habit without understanding its reason or significance is misleading. On the contrary, imitation of worship, which is common, helps spiritual upliftment. One can get more clarity on this subject by understanding

¹ Refer *Aḥya al-‘Ulām al-Dīn* of Imām Muḥammad al-Ghizālī ؒ.



the incident of Sayyidunā Mūsā ؑ and Sayyidunā Khidār ؑ which is mentioned in *Sura Khaf* in the Holy *Qur'ān*.²

²Here I would like to present a very interesting question posed to the great 'Arif, *Shaykh al-Islām wa al-Muslimīm* Imām Aḥmad Ridā al-Qādiri ؑ. This is recorded in Vol. 2 of his *Malfūz al-Sharīf*, which will throw some light on this subject. It is recorded as follows:

QUESTION: What is the identification of a true *Majzūb*? (A *Majzūb* is a *Walī* who lives a life under the influence and control of Divine Ecstasy. The Law's of *Sharī'ah* does not apply. He is always engrossed in Divine Love devoted to his Sublime Creator ؑ).

ANSWER: The sign of a true *Majzūb* is that he will never oppose the commands of the pristine *Sharī'ah*. I have had the privilege of visiting the *Mazār al-Sharīf* of Sayyidī Mūsā Suhāgh ؑ. He was a famous *Majzūb* of *Aḥmadabad (Gujarat India)*. He always dressed in woman's clothing.

Once, there was a severe drought in the city and the King, along with the pious and respectable persons approached him to make *du'ā* for rain. He refused and said that he was not fit to make *du'ā*. This refusal is a sign of their humility. When the people insisted, he then picked up a stone in one hand, and outstretched the other which was adorned with bangles. He looked up to the sky and cried to *Allāh* ؑ, "Send rain or I will break this bond of your Secret Love." As he said this, instantly dark rain clouds gathered and it began raining heavily.

One Friday, he was walking in the street. Coincidentally, the Grand *Qādī* was also on his way to the *Musjid* for *Jum'ah Salāh*. They both met face to face and the *Qādī* exercised his authority and said to him, "Change your feminine garb with proper men's wear and attend the *Fard Jum'ah Salāh*." He immediately changed his clothes and proceeded to the *Musjid* for *Jum'ah Salāh*. He listened to the *Khutbah* and joined the *Jama'at* for *Salāh*. When the *Imām* began the *Salāh* with *Takbīr-e-Tahrīma*, his conditioned changed and he cried out, "My Lord ؑ is always alive and shall never die. These people are making me a destitute." On saying this, the congregation saw that his attire instantly changed to that of his normal red feminine garb with bangles on his hands.

But unfortunately nowadays, the ignorant followers at his *Mazār al-Sharīf* have also adopted this feminine garb and wear bangles in their hands. This is totally *Harām* because they do not possess the same spiritual state of the great Saint. Verily, the *Walī* was true and authentic and the followers are fake and ignorant.

FOURTH NÚR

Always advise the disobedient so that they may repent. Do not expose their faults to others as this may make them stubborn.

FIFTH NÚR

Have mercy on those who are weaker than you so that you may be shown mercy by those stronger than you.

SIXTH NÚR

Do not be vulgar to anyone as they will do the same to you. Vulgarly destroys one's respect and is a sin for *Ākhirah*. A vulgar person will always experience embarrassment. The detriment and injury of the tongue is not limited only to this world but it also has a distressing effect in the Hereafter.

SEVENTH NÚR

It is a duty on all to care for any animal in their charge, be it an elephant, pigeon, horse or dog. It is the duty of the master to provide food and water for them. They are powerless and dependent on you. The master and animal are both creations of the Supreme Lord ؑ. Fear the punishment of *Allāh* ؑ for cruelty to them. The *Hadith Sharīf* has warned of severe consequences in this matter.

EIGHTH NÚR

One who wears one's trousers standing and ties a turban sitting will experience such misfortune from *Allāh* ؑ that will never be averted.

NINTH NÚR

Always make *I'tikāf* when one intends to make *'Ibadah* for some length of time in the *Musjid*. Avoid spending unnecessary time in the *Musjid* as you may

show disrespect to it. A *Musjid* is a place of worship and do not make it a home. It is excellent to perform the *Farā'id* in the *Musjid* and *Sunnah* and *Nafil* at home. In this way, a *Muslim's* home will also receive the *Barakah* of *Allāh* ﷻ and not be made a graveyard. It is also compulsory on a *Mo'takif* to observe great respect for the *Musjid* during his stay in it.

TENTH NŪR

Always live with *Adab* (respect) and abstain from rudeness. Always be conscious of exercising *Adab* in the presence or absence of the *Awliya*, *Asfiya*, *Atqiya*, 'Ulama, and pious. Also, speak about them and address them with *Adab*. The great Mystic, 'Arife-Billāh, Mawlana Jalāl al-Dīn Rūmī ﷻ has said:

از خدا جویم توین ادب ہے ادب محرومیت از دل
ہے ادب ستانہ داشت بد بگد آتش در بر آفاق زد

We seek Adab and good conduct from Allāh ﷻ because a rude and disrespectful person is deprived of Allāh's ﷻ Mercies.

A disrespectful person not only destroys himself but will also loses his self-respect. He is also responsible of igniting the fire of impudence in this world. Never disrespect or reject the illustrious *Awliya* of *Allāh* ﷻ because this leads to misery and a bad death.

ELEVENTH NŪR

Do not have hypocritical friendship with anyone. Open enmity and hatred is better than hypocrisy.

TWELFTH NŪR

Do not dig into the privacy and secrets of others. It is *Harām* to hide and listen to people's conversations. Never open or read sealed or unsealed letters of others. It is strictly forbidden to read letters of others. This is regarded as a very bad habit.

THIRTEENTH NŪR

As far as possible, do not take revenge from your foe. Exercise patience so that you may be greatly rewarded. If anyone oppresses you and forcefully takes away your belongings, exercise humility and plead with him so that *Allāh* ﷻ will be pleased with you and soften the oppressor's heart to return your property. In this manner, you will receive your rights and embarrass the tyrant. If this does not help, defend your rights in the most appropriate manner. Do not exceed the limits of defence and end up as the oppressor.

FOURTEENTH NŪR

Always live in harmony with every member of the family. Do not be rude to them even though they are difficult with you. The easiest answer for mischief is mischief. But, if you are a real man,³ exercise kindness with those who harm you. If the situation worsens, and there are no options, sever relations with them. Do this with diplomacy. Almighty *Allāh* ﷻ states in the Holy *Qur'ān*:

﴿وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا﴾

*And have patience with what they say, and leave them with noble dignity.*⁴

Always remember this advice. There has been a stern warning for those who sever relations with fellow *Muslim*.

FIFTEENTH NŪR

Regard the mistakes of those who are younger than you as if they are immature, and mistakes do occur by them. To pick on the mistakes of elders is regarded as a mistake by itself.

³ A person adorned with moral and spiritual values.

⁴ *Al-Qur'ān al-Karīm*, Sura *Al-Muz'amil*, Verse no. 10.

SIXTEENTH NŪR

Do not get depressed or upset on the advice of elders. Do not be lax in teaching *Adab* to the young. Both these acts are full of wisdom.

SEVENTEENTH NŪR

Do not praise a *Muslim* brother in his presence so that his ego makes him swollen-headed. Such praises are forbidden in the *Hadith Sharīf*.

EIGHTEENTH NŪR

Always be kind to your neighbours so that *Allāh* be pleased with you. Try your utmost to safeguard the respect of neighbours. If they request a small portion of your boundary for personal use, give it to them. It will cause no harm to you and they will benefit from it. Be generous with them so that they may reciprocate the same to you.

NINETEENTH NŪR

Do not blindly follow the advice of women because they do not possess the capability to fully understand all matters. Women are not to be given ruling power, as the *Sharī'ah* has forbidden this.⁵

⁵ Here I would like to draw the attention of all my *Muslim* sisters that this advice is in no way an insult to them. The author is merely relaying a Divine Command. We are all the creation of Almighty *Allāh* and bound by His Divine Laws. He knows best how He created us and what is best for us. *Allāh* loves us and does not insult His creation. An individual degrades one's self by insubordination and elevates itself by submission. We are not judged by *Allāh* by our gender. There are numerous examples of *Muslim* women of the past that were far advanced and dignified than some of their male counterparts. Hence, the compassionate Lord states in the holy Qur'an:

﴿يَقَابِلُهَا النَّاسُ إِنَّا خَلَقْنَاهُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ﴾

﴿إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

TWENTIETH NŪR

Control yourself in anger, as this is an interference of the cursed *Shaytān*. Violent temper destroys a person. Satanic temper occurs by the instigation of the *Nafs* (ego). Divinely Blessed anger is always according to the Commands of *Allāh* and His Rasūl, such as defending *Islām* in *Jihad* against the *Kuffār* and taking revenge on behalf of the oppressed from the oppressor. Hence, *Shaytāni* (Satanic) anger is rejected and *Rahmāni* (Divinely Blessed) anger is virtuous.

TWENTY-FIRST NŪR

Fear *Allāh* and always be obedient to Him so that His creation will fear and obey you.

TWENTY-SECOND NŪR

It is a virtuous act to hide faults of others. This is the characteristic of noble servants of *Allāh*. If you wish to advise them, do not do it in public.

O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily the most honoured of you in the sight of Allāh is (he who is) the most pious of you.

And Allāh has full Knowledge and is well-acquainted (with all things). (Al-Hujurat 013)

There is no record in history in the past of any *Muslim* female contesting this fundamental belief of Divinely Ordained status of sexes. But today it is sad to hear the bold comments of *Muslim* Feminists rejecting socio-moral values of *Islām* by demanding equal rights to men in every institution. It is gone so bad that women are seen addressing congregations in *Musjids* as *Imāms* on the Day of *Jum'ah* and performing the *Khutba*. This disobedience is one of the many reasons that the *Muslim Ummah* is so humiliated globally by the *Kuffār*. Our master, Sayyidunā Rasūlullāh has predicted this tragedy with absolute precision as follows:

﴿كَانَ كَوْنُ بَيْنِ عَيْنَيْكُمْ﴾

A Ruler will be placed upon you according to your condition. May the Merciful Lord guide all on the path of righteousness. Āmīn. [Translator]



SEVENTH LUSTRE CONCERNING VARIOUS OTHER BENEFITS

FIRST NŪR

Recite the following on the first night of every month after seeing the new moon.

- *Kalimah Tayyiba* 1000 times,
- *Sura Fateḥa* 41 times. Every single time, begin with *Bismillāh* and join the *Meem* of *Raḥīm* (رحيم) with the *Lām* of *Al-Hamdu* (الحمد).

I heard this from my *Murshid al-Kāmil*, The Cardinal Pole of Noble Saints (*Qutb*), Sayyid Sha Āle'Rasūl Aḥmadi ؑ, that the *Qutb*, Shaykh Sayyid Āle' Aḥmad al-Husaini al-Qādiri ؑ gave strict orders to read this.

He also said that in the case of bad weather, when the moon cannot be sighted on the first night, then these *Du'ās* are to be read on both nights, once for the night of doubt, and the other after the moon-sighting. The benefit of this recital is that the entire month will pass with peace and the reciter will be protected from all misfortunes and calamities of that month. One's sustenance will also be increased (*Barakah*). He ordered us never to miss this devotion.

SECOND NŪR

Put your right palm on your head after every *Fard Salāh* and recite the following *Du'ā* (3 times):

﴿سَمِ اللّٰهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ اللَّهُمَّ أَذْهِبْ عَنِّي الْهَمَّ وَالْحُزْنَ﴾

This *Du'ā* is taught in the *Ḥadith Sharīf* and my *Murshid* always read it without fail. My Master taught me this *Du'ā* in my *Murāqibah* after his *Wisāl* (demise).

THIRD NŪR

I have abstained from reciting specific *Wazā'if* involving capturing and controlling *Jinns*. My abstention was not because I was unaware of the *Jinn* language. There was no need for this as my engrossment in reciting other great *Du'ās* such as *Hirze Yamāni*, *Chehal Asma*, *Du'ā-e-Haydari*, *Sura Muzzammil* and *Bānat al-'Azmah*, etc. was good enough to overpower the *Jinn* fraternity. I spent most of my time engaged in these potent *Du'ās*. However, the power of these *Du'ās* acted as a shield whenever I was confronted by these fiery creations (*Jinns*). By the Grace of *Allāh* ﷻ, I was always victorious over them when they challenged me.

I spent years deeply engrossed in this field. The Mercy of *Allāh* ﷻ and the guidance of my Masters perfected me in *Sulūk* and protected me from all dangers of satanic attacks and interferences. I was in a state of *Jazb* (Spiritual engrossment) for 12 years after which I gradually decreased it. I found no spiritual values in dealing with the *Jinns*, therefore I completely stopped all *Wazā'if* to this effect. I found that this as a waste of time and a deviation from the actual goal of *Sulūk* (i.e. Divine Presence). I have therefore written a separate chapter on this subject. My intention is to strongly advise you on this subject so that you always remember my advice on this matter. This is a very dangerous field and the confrontation with *Jinns* is indeed extremely difficult.

The law of *فضلا بعضهم على بعض* superiority of one over the other is constant in this world. Sometimes you may be challenging a *Jinn* far superior and powerful than yourself. This will result in tremendous loss and sufferings. Generally, the condition of an *'Āmil* (Devotee) in this field ends up in disasters and, at times, the loss of *Imān*.

Remember that no *Jinn* has reached the status of *Shaytān* ever since he was rejected from the Divine Proximity. Any *Muslim Jinn* cannot reach the Divine Presence by virtue of its excessive *Ibadah* and devotions. *Jinns* cannot advance more than the status of pious humans. On the contrary, higher

Sainthood (*Wilāyah-e-Khās 'sa*) is exclusive to Man. If *Jinns* cannot enter the domain of Divine Proximity to compete with man, how then, can they possess strength to overpower the noble servants of *Allāh* ﷻ? They can at times, reach the heights of man, and even surpass them only in the field of achieving the *Tajalli Asma'ee*¹ and *Tajalli Sifātī*². This is limited to the field of *'Amal* and the *Jinn* devotee is called *Akma'laane Ah'māl* اکمالان اعمال. Such an *'Āmil* is oblivious of the secrets of *Exclusive Wilāyah*.

So there are times when the *Jinns* can overpower man with their power of *'Amal*. One must not forget that if the *Jinn* do not possess *Wilāyah* or the power of *'Amal*, they cannot harm or overpower you. The danger still exists because *Jinns* possess a very long life-span. The excellence of *'Amal* does not become an estate of the *'Āmil* that is distributed amongst his children after his death. Likewise, there is no guarantee that the children of an *'Āmil* will also be *'Āmils*. In these situations, the *Jinns* outlive you and take revenge on your children and family member in future generations. They can make life a misery, and at times, also kill your progeny. Therefore, my advice to you is that it is best not to get involved in the dealings with the *A'seeb* and *Siḥar*³, etc. Do not recite such *'Amals* where *Jinns* are involved. One may read some Attributive Names just for the attaining *Barakah* and not otherwise. This is a very dangerous field and one can easily be harmed or destroyed. This field is restricted to selected Masters, so leave it to them.

I have devised another method of removing *Jinn's* and *A'seeb*, etc. There are no dangers in this method and one's goal can also easily be achieved. When a patient is referred to an *'Āmil*, he should first establish the reason for the problem. Is it due to hatred or love? The love of *Jinns* for humans is very painful and disastrous because they are created from fire. They enter the body

¹ The Divine Light of the Sublime Names of *Allāh* ﷻ.

² The Divine Light of the Sublime Qualities of *Allāh* ﷻ.

³ *A'seeb* and *Siḥar* are conditions where *Jinns* are directly involved, e.g. having direct dealings with them by reciting certain *Wazā'if* to overpower or possess them or being possessed by them, etc.

of humans and upset all internal physical routine and functions. This is very painful indeed. If the cause of interference is love, then the 'Āmil must make the 'Amal of hatred between them to break the relationship. Similarly, if the problem is revenge or hatred, then the 'Āmil will make the 'Amal of love, peace and harmony. Sometimes the problem is witchcraft (Jādū). In this case, observe the limits of the Shari'ah and break the spell or strip the witchdoctor of his powers. Devise a method to kill the snake and save the stick. These methods have been proven very effective and carried out with great success in many cases. There is no harm in treating patients with physical sickness and bad vision (Nazr). An 'Āmil can cure them as he pleases.

FOURTH NŪR

The best method of completing a Khatam of the Holy Qur'an is in a maximum period of 40 days, and the minimum being not less than three days. Otherwise, the option is on the individual whether he intends completing it in a week or month. Those who complete the Qur'an in a week will follow the Manzil pattern of Fami-Bashooq (فميشوق) and for those who complete in 3 days will follow the pattern of Fīl (فيل).

Fami-Bashooq Manzil is as follows:

1. Day 1- Sura Fateḥa to Sura Māidah
2. Day 2- Sura Māidah to Sura Yunus
3. Day 3- Sura Yunus to Sura Bani-Isra'il
4. Day 4- Sura Bani-Isra'il to Sura Sho'rā
5. Day 5- Sura Sho'rā to Sura Was-Sāfāt
6. Day 6- Sura Was-Sāfāt to Sura Khāf
7. Day 7- Sura Khāf to Sura Nās

The **Fīl** Manzil is as follows:

1. Day 1- Sura Fateḥa to Sura Yunus
2. Day 2- Sura Yunus to Sura Luqmān

3. Day 3- Sura Luqmān to Sura Nās

Some differ from this sequence by reading on the second day from Sura Yunus to Sura Rūm, and from there, to the end of the Qur'an.

There is another weekly pattern called **Ahzāb**. This is a *Jalāli* (temperamental) method:

1. Day 1- Sura Fateḥa to Sura In'ām
2. Day 2- Sura In'ām to Sura Yunus
3. Day 3- Sura Yunus to Sura Taḥa
4. Day 4- Sura Taḥa to Sura Ankabūt
5. Day 5- Sura Ankabūt to Sura Zumur
6. Day 6- Sura Zumur to Sura Was-Sāf'fāt
7. Day 7- Sura Was-Sāf'fāt to the end of the Qur'an

The composition of the letters of Suras in this sequence is فاطر (Fāyat'azu).

There is another method of reciting one and a quarter Paras daily and completing the Qur'an in 24 days. This method is practiced by the *Barkāti* Family Mashā'ikh of Marehra Sharīf and formulated by the great great Grand Master, Burhān-ul-Muwahhīdīn Shaykh Sayyid Āle' Muḥammed Husaini al-Qādiri (d.1164/1751). This pattern is very effective to achieve one's worldly and religious desires. May Allāh ﷻ grant us the Towfiq to make 'Amal on this. *Āmīn*.

There is another way in which I make the Khatam of the Holy Qur'an. Each day's Manzil (sector) starts and ends on a Sura equivalent to one and a quarter Para. They are as follows:

1. Sura Fateḥa to Sura Baqarah
2. Sura Ale- Imrān
3. Sura Nisa

4. Sura Mā'idah
5. Sura In'ām
6. Sura Ah'rāf
7. Sura Anfāl and Sura Tauba
8. Sura Yunus and Sura Hud
9. Sura Yusuf and Sura Ibrāhīm
10. Sura Hajar and Sura Nahl
11. Sura Banī-Isra'īl and Sura Khāf
12. Sura Maryam to Sura Ambiya
13. Sura Hajj and Sura Nūr
14. Sura Furqān and Naml
15. Sura Qasas and Room
16. Sura Luqmān and Saba
17. Sura Fātir and Sā'd
18. Sura Zumur and Sajdah
19. Sura Sho'rah till Jāsiyah
20. Sura Ahqāf till Wan-Najm
21. Sura Qamar till Mumtahina
22. Sura Saf till Mudās'sir
23. Sura Qiyāma till the end of the Qur'ān.

FIFTH NŪR

If you are informed in any way, of the state of those who passed away, keep it a secret. Thank and praise *Allāh* if the deceased is blessed with mercies and pray for forgiveness of those who are in pain and punishment. Do not discuss or inform anyone of his or her state. This hint is sufficient for those who understand. There is a procedure whereby one can find out the condition of the deceased. If one wishes to do this, then one must follow a specific procedure. The following 'Amal is to be read every night⁴. Recite the following

Tasbeeh 1000 times and offer the *Thawāb* for the soul of the desired deceased. Then go to sleep without talking to anyone.⁵

- ❖ Thursday night يَا اللَّهُ
- ❖ Friday night سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ
- ❖ Saturday night لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ
- ❖ Sunday night يَا حَيُّ يَا قَيُّوْمُ
- ❖ Monday night اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ مَعْدَنَ الْجُودِ وَالْكَرَمِ وَآلِهِ وَبَارِكْ وَسَلِّمْ
- ❖ Tuesday night لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ
- ❖ Wednesday night اَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

Recite *Salawāt* 11 times. *Insha-Allāh*, the condition of the deceased will be exposed to you in one of these nights. The same procedure can be used to find out the condition of a living person. The state and condition of the specific person will be seen in a dream on one of these nights.

SIXTH NŪR

The leftover water drunk by a person is clean and the leftover of a *Mo'min* (Believer) is *Shifā*. Always sit and drink water in three sips with 3 breaths. The 'Ulama rule that leftover water of *Wudu*, the water of *Zamzam Sharif*, and leftover water drunk by a Believer is to be drunk while standing. It is ruled that *Zamzam Sharif* is to be drunk to such a volume that the ribs and stomach swell up. There are amazing benefits in *Zamzam Sharif*.

⁴ An *Islāmic* night begins after *Maghrib* (sunset). So according to *Islāmic* calculations, the night of Thursday will be Wednesday night.

⁵ When engaging in such 'Amals, it is advisable to sleep alone in a room for the duration of the procedure.

SEVENTH NŪR

Once the 'Ārif, Shaykh Abul-Hasan al-Nūrī⁶ (d.295/908) was asked as to when does one qualify to advise others? He replied: "When one becomes fully aware of the Divine Existence of Allāh."

Once, Shaykh Abul-Hasan Nūrī saw Shaykh Junaid Al-Baghdadi sitting on a Mimbar and lecturing to the people. He said to him: "O Abul-Qāsim! Allāh is never pleased with an 'Ālim until he does not find him first practicing according to his knowledge. Hence, if you practice according to your knowledge, then hold fast to the Mimbar you sit on. If not, then get off the Mimbar of Sayyidunā Rasūlullāh."

Shaykh Junaid al-Baghdadi heard this and at once, got down from the Mimbar. He went home and locked himself in his room for one month and refused to speak to anyone. He then came out of isolation after one month and said to the people: "I would have not talked to you had I not heard the Hadith Sharīf of Sayyidunā Rasūlullāh state that 'Towards the Last Hour (era), the leaders of the people will be corrupt and shameless amongst them.'"

The learned Sūfiyyah and Mashā'ikh have explained this comment of 'Ārif Junaid. They say that the Qutb had admitted his fault of not completely fulfilling the rights of Divinely Blessed Knowledge. If one does not fulfil the rights of this knowledge then the sacred Sharī'ah does not allow one to sit in the seat of leadership:

Shaykh Junaid al-Baghdadi was truthfully admitted his fault which is indeed a very lofty state of Imān. And why not, such is the honour of this Great 'Ārif of Allāh.

⁶ He was a great Mystic, contemporary and close friend of Shaykh Junaid al-Baghdadi and student of Ḥadrat Shaykh Sirrī Saqatī (d.253/867)

خداست کنایان ما شمعان پاک طینت را
May Allāh shower His Choicest Mercies
on the pure souls of the Lovers. Āmīn.

سبحان الله والحمد لله ولا اله الا الله والله الكبير
ولا حول ولا قوة الا بالله العلي العظيم
ماكره الله قولا وفعلا وظاهرا وباطنا
امين ثم امين

بسم الله

فَتَوَكَّلْ عَلَى اللَّهِ